CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 3, 1843. VOL. XXII.—NO 22

RELIGIOUS MISCELLANY.

For the Register and Observer.

LETTER III.

Dear Sir,—In two former letters I have endeavored to find the meaning of the word *infinite*, and examine the application of it to the man Christ Jesus. And as I cannot find that he has attributes which constitute infinity, in that peculiar sense in which the term applies to the Father, I have unavoidably come to the conclusion that Christ cannot be really the Jehovah.

I find predicated of Christ those things which could not consistently be predicated of the Father. How would it sound, for instance, to say of the Father, he can do nothing of himself, and yet he is the Omnipotent; to call him 'the beginning of the creation of God, and yet he is the uncreated Creator; to say, he shall also himself be subject to him who did put all things under him, and yet he is the eternal Sovereign; to say he knows not the day of a coming event, and yet he is Omniscient; that, to sit on his right hand and on his left is not his to give, and yet he is the Disposer of all things; to assign to him a God and Father, and yet he is the God and Father of all; to say he is sent on a mission, when every other being in heaven and on earth, is subject to his commandment, and finally, to say, he was humbled, changed, made flesh, visible, tangible, subject to temptation, sorrow, pain and death; and yet he is the unchangeable, invisible, inapproachable Infinite.

Now all this seems to me, but a series of contradictions which the Bible neither teaches nor helps to reconcile; but which is dependent on human invention for its existence and human sophistry for its support. But there are minds that can be satisfied that Christ is infinite, notwithstanding all these circumstances that in mine, weigh so ponderously against it.

We are also told by the advocates of Christ's infinity that the *Law* is infinite; and hence they seem to find a necessity for Christ's infinity to satisfy that law, (by which I suppose they must mean to fulfil its requirement. This Law implies what God has required man to do, and what to refrain from doing; and if I ask whether he requires any more of man than he has capacitated him to perform, I am promptly answered in the negative. Then it follows that man is by nature an infinite being, in order to fulfil the requirements of this infinite law, or else no being is necessarily infinite to do the same thing. What specific reason can be given why Christ needs infinite attributes, any more than man, to satisfy the same law? If the law be infinite, how can finite beings answer its requirements? Am I told it is only by divine aid? Then man's capacity consists in a divine principle, does it not? Man has a divine nature has he not? They all tell me plainly that man is capacitated to answer the requirements of this law. If then Christ cannot answer it without divine or infinite attributes how can man? This is the question. But the best and greatest of men are obliged to say, 'I can of myself do nothing.' So Christ said. Here I am met with that universal argument of human nature.' But I may here say that if human nature was not, (in its whole sense,) all the nature that Christ claims, it is at least the nature that he took, in which to satisfy the law. It was in his human nature that he was without sin, of course obedient, it was in this nature that he was lifted on the cross, and in this he shed his blood. And I ask if we do not in these see the whole burden of Christ's mission and the whole grand work of man's redemption.

I can find nothing in regard to Christ's nature that makes it inconsistent for him to declare that they who do whatsoever he commands them are his brethren, or, for him to pray, that believers may be one with him and the Father even as they are one; or for the apostle to exhort his brethren to let the same mind be in them which was also in Christ. We have yet one more infinite item to notice, which is, the consequence of moral actions: we are told that every sin deserves, and if not repented of, must receive *infinite* punishment. And yet punishment will be dispensed in different degrees, according to different degrees of guilt. Now according to my views of infinite, so far, it is not that, which admits of being measured, or compared. How many degrees are there, pray, of the infinite, or of the eternal? We are often told of *eternal* punishment, and those who tell us the most about it, tell us that *eternal*, is that which is without beginning as well as without end. Do those who thus explain language mean that human punishment, (I mean the future punishment of human beings) can have no beginning? or is this a case where they tell us that *eternal* is limited in meaning by the nature of the subject to which it is applied. But if they cut off one end of eternity, why not the other? Indeed they do. For they tell us that Christ put himself in the room of *all* sinners and suffered *all* that was due to *all*, (which they say was infinite, eternal suffering for each sin:) and yet in forty-three days from his crucifixion he was seated on the right hand of the majesty on high.—Here we may be favored with a divine natured argument. But if it be impossible for a thing to be and not to be at the same time, it must be equally impossible for the infinite and eternal, to be brought within the limits of forty-three days. Yet there are some who seem to think that the infinite and eternal can be abridged and brought to a limited degree, and in some future number I shall show what these people are. If we feel authorised to clip and cut, the infinite and eternal at one, or the other, or both ends to make them fit some party theory, I know not why the *hope* of one fleeting night's dream would not be as much in harmony with it, as the hope of eternal life.

But after all, I apprehend, that notwithstanding this great parade which some religionists make with their infinites, they mean no more in reality than others mean by the words fit, proper, just, exactly adapted, &c. All Christians call the law holy, just, and good. So Paul calls it. David calls it perfect. I am not aware that any of the sacred writers call it infinite, any more than they call man infinite for whose government it was ordained. We are exhorted to mark the *perfect* man, (not the infinite man) &c. Nor do I find the Bible to teach that Christ is infinite any more than man whom he was sent to redeem.

Christ was the image of God, and we read that man is created in the same image, (or likeness). Like things may have like names. Man is called the lord of creation. One man is called Lord, or even a God to other men. Truly there are lords many and gods many, but to us there is but one *God, of whom* are all things. And though the Bible teaches of Gods many, yet it reveals but one whose attributes, though like in nature, are not limited in degree.

If by the infinite law, infinite punishment, &c., their advocates only mean well adapted and strictly just, no one would dispute it. But if they really mean something more than exactly right, in regard to finite capacities, I must say they have a theory almost *infinitely* unsuited to finite beings. For how can finite answer the requirements of the infinite? or how can the infinite be communicated to the finite? Can the less contain the greater?

In my next I shall examine the claims of infinity on the ground of titles.

Yours, &c.

For the Register and Observer.

'THE FIRST OF ALL THE COMMANDMENTS.'

[Printed for the use, and intended for the benefit of all denominations of Christians.]

It appears, that when our Savior was upon earth, one of the scribes, probably from motives of curiosity, or to obtain some ground of accusation, or for some other unworthy design (for the scribes and pharisees were enemies, and bitterly opposed to Christ) was desirous of obtaining from Jesus an answer to this question. 'Which is the first commandment of all?' And Jesus immediately answered him. 'The first of all the commandments is, Hear, O Israel, the Lord our God, the Lord is One: *And* thou shalt love the Lord thy God, from thy whole heart, and from thy whole soul, and from thy whole mind, and from thy whole [intellectual] strength.' I have translated the passage strictly and literally. (See the original Greek,) Mark xii. 29,.30.

This answer of Jesus should be considered as given not only to the scribe, or the children of Israel; but to all mankind, to whom the word of God, or the Gospel of Christ should come. But do all men, do all Christians, fully and clearly comprehend, and understand this first, great commandment, according to its true spirit and meaning? surely it is of the highest importance that they should; for the observance of it is the foundation, the first moving principle, the only life of all religion, of all duty, of all hope, happiness and glory—without it, there can be no joy on earth or in heaven. Let us then examine the subject closely. The command seems to embrace two views, to be of two parts, properly separated by a colon. The first part is applicable, particularly, to the mind, the intellect, the understanding; the other more especially to the heart. But the intellect and the heart are so intimately connected, that it is necessary to enlighten the mind with the true and full knowledge of God, in order to warm and fill the heart with pure and holy love. Without this knowledge beaming from the mind, the heart would be, as it were, dead—it would be like the earth without the sun, productive of no good fruit, of nothing worth possessing.

This command is general, positive. Christ implicitly addressed not only the Israelites, but all men, that then were, that since have been, that now are, or ever shall be on earth, while time lasts. 'And Jesus answered. The first of all the commandments is, O Israel, (and all the world) *Hear*,' meaning know, be assured, convince yourselves of this all-important truth, that 'the Lord, our God the Lord is one'—'the only true God—the one God the Father'—that he 'alone is God, and there is none else—none beside him—none with him.' That He is perfect unity, both in nature and in person. That there is no where, in God's word, proclaimed to be in him, any kind of plurality of any name or nature, either of 'persons, or hypostacles, or distinctions, or differences, or diversities, or mysterious somewhats.' The whole word of God solemnly proclaims to us the knowledge of this great truth, 'our God, the Lord is one, truly, strictly so. The great commandment does not require us to 'hear,' or to know, or be assured, that our God is *three*, or *three* in one, or *one* in *three*! And what right or authority have uninspired men to require us to believe what God has not said, or what is directly contrary to what he has said, to his holy word?

But the first great mandate from heaven, and other holy proclamations have commanded all men to *hear, know* and believe in the perfect unity of God; to be truly and strictly and plainly, all Unitarians, as Christ and his apostles were.

Such being the express commands of God, should the Bible doctrine, commonly called Unitarianism, be abused, misrepresented, or pronounced to be heresy, by any decrees, creeds, or dogmas of uninspired men, however great, good and pious they may be?

Let me then, seriously and solemnly, ask all Christians, especially all ministers of the Gospel of every denomination, can you be considered true and upright messengers and ministers of God, if you neglect to proclaim and declare, fully, clearly, strictly, this first great mandate of God, *as* delivered by his beloved Son? Or can you be the true and faithful ministers and servants of Christ, if you neglect to declare, fully and plainly, all the commandments delivered by him, *as* he delivered them? Or if you do not teach his pure, truly Unitarian doctrines, as he taught and practiced them? I make not these queries to wound the feelings or hearts of any Christians; or to manifest anything like an accusation against any one; but, with a desire to produce union, love and harmony among all Christians; to persuade all to seek for, and to proclaim the one perfect knowledge of the one only true God, in whom, accordiug to his own perfect, holy word, there is no kind of plurality, of any name or nature.

These views, I conceive to be according to, and consistent with the first part of the great commandment, the spirit and meaning of which must be, that all men should obtain and possess the all-important knowledge, that 'the Lord, our God the Lord is one;' and not three or more.

But this is not all that is required in this commandment, though it is the foundation reason and moving principle of the other requirements. Besides obtaining this knowledge, there is another work of vast importance to be done—it is a divine work, a work of the heart—it is not a temporary service—it is not the work of an hour, or a day, or a year, or of a whole life of man on earth, but it is a work of eternity! it is a celestial, a soul delightful work—a work in which all the angels and glorified spirits in heaven are, and ever will be constantly, and rapturously employed! it is no less than the pleasing, glorious work of loving the Lord our God, from our whole hearts and souls. And to this work the heart is led, by the knowledge obtained by the intellect, that 'our God the Lord is one;' which implicitly proclaims to us a mighty reason for love—because our God is one, and because there is no other being in the universe, who can have a like claim or right with Him, to whom everything is due, and to whom all things belong; *Therefore*, 'thou shalt love the Lord thy God from thy whole heart.' Ample reason.

The reasons in favor of the justice and reasonableness of the last part of this commandment are innumerable, and unspeakably great' We will name but a few of them, which would be all sufficient, if there were not others without number.

It is just and reasonable, that we should love the Lord our God, from our whole hearts, because he is our Creator, the former of our bodies, and the Father of our spirits; because we are entirely dependant on him, for the continuance of our existence; because he made us what we are, intelligent beings; gave us an exalted rank in the scale of being, far above all other creatures upon earth; because he hath continued us in being, has, by his kind overruling Providence, protected and preserved us all our lives—has furnished us with innumerable comforts and enjoyment of life; because he has endowed us with powers and capacities for rational animal pleasures, and for sublime intellectual joys; because he made this world, and all things in it, around it, and connected with it, at least principally, for our use and benefit—made it capable of producing, and furnishing for us, everything necessary for our support, convenience, comfort and enjoyment. And surely it is also a most powerful reason why we should love the Lord our God with all the powers he has given us, because he has given us not only a temporal, animal, but also a spiritual, immortal being, designed for everlasting joys! And because he has in a mysterious, wonderful manner, constituted all our animal powers and capacities to be the means of advancing, enlarging and perfecting all our intellectual joys and happiness. The organ of hearing delights the mind with a sweet domestic talk, with social conversation, and with public, interesting, powerful oratory—it ravishes the soul with music sweet, sublime and rapturous! and swells and warms the heart with holy love to God. Also the power of speech diffuses knowledge into the mind, proclaims the wisdom, power and goodness of our God, in all his works and ways; and tells the heart to love, adore and praise him. Not less the eye contributes to our mental joys. When we with eyes behold all the visible objects of creation, the mind is filled with pleasing wonder and delight, with full assurance that,

'The hand that made them is divine!'

Indeed all our animal powers may be used as means to improve and enlarge our minds, and to 'lift our souls to Heaven!' These views would be sufficient reasons, why we should love the Lord our God from our whole hearts.

But it is infinitely more just and reasonable that we should love our God with all our hearts, because, though infinitely exalted, he condescended, first, to love us, even while we were sinners, while we neglected to love, worship and adore him as the greatest and best of Beings—while his love to us was great, amazing, ineffable! as manifested by his sending his beloved Son from the throne of his glory, from the bosom of his love into his world to teach, instruct and persuade sinners to repent, reform, and be reconciled to God, so that they might be received into favor and live—and O amazing condescension! This beloved, glorious Son of God, for man's sake, for man's salvation, appeared here in a most abject state of humiliation, being first laid in a manger—and afterwards, 'having not where to lay his head'—being despised, hated and evil treated by those whom he came to bless and save! being buffeted, scourged, and spit upon—suffering most excruciatingly, so that 'he sweat, as it were, great drops of blood'—made to undergo a mock trial, to be condemned as a malefactor, to be crucified between two thieves, and to die in agony on the cross! And all done! that sinners might live—might be brought to repentance, be forgiven—and finally, through his mediation be admitted with him to happiness and glory, around the throne of God, forever and ever!

These reasons (though thousands more might be offered) must be sufficient to persuade all Christians, all rational beings on earth, that it is the indispensable duty of all men to observe and keep, fully and perfectly, the great, the first of all the commandment of God, according to its true spirit and meaning—to 'hear,' to know, to convince themselves of the great truth, declared, that, 'The Lord, our God the Lord is one,' '*the* one only true God,' the 'one *God*, the *Father*;' and that *therefore*, and for innumerable other reasons, they should love *that* God, with their whole hearts, and all their intellectual powers. B. P.

CORRESPONDENCE.

Milwaukie, April 5, 1843.

Last Saturday, I visited Burlington, W. T. thirty five miles S. S. W. of this, to attend a Christian Conference. Bro. Conant is a member, and he invited me to meet with them. Some six or eight Elders assembled, some coming from eigthy to a hundred miles to attend. This distance which is so easily traversed with you, is quite a different matter here. Bro. C. came sixty miles, and was on the way three days, travelling through considerable extents of prairies, where the snow was blown in, and the path almost invisible, and exposing himself to the snow-storm of last Thursday. When he arrived at B. his eyes were severely inflamed from the peltings of the storm succeeded by a bright sun reflected from the glittering expanse of snow. Others also suffered in the same way. Our Elder I fear may not recover from the injury which his eyes experienced for years. I mention these things to show the zeal and self-devotion which is here witnessed in the cause of Christ. These Elders chiefly support themselves by their own labors, and yet accomplish wonders in promoting the salvation of their fellow men.

I was received most cordially, was invited to take part in the exercises, and finally made a member of the Conference. Our meetings were well attended, much interest was excited in the members of other denominations, and the whole influence of the meeting seemed exceedingly good. I will merely say here that I enjoyed it very much. I found our Christian brethren agreeing with us in their speculative opinions, but what is better than this, agreeing with us in those great principles which go behind opinions, Liberty, Holiness and Love. The address before the Conference brought out these principles in an able and forcible manner, and would have been listened to with interest and approbation by any Unitarian.

I was glad of an opportunity to unite with them on this occasion. Their cause is identical with ours. And they are able to do more to advance it than we could do, among certain classes of Society. They are generally free from the extravagancies which mark the popular denominations They have had great success in this Western country. They are breaking up the rough land, and gradually preparing it for the higher cultivation which we may be able to give it.

Yours sincerely, W. C.

For the Register and Observer.

UNITARIANISM IN NEW HAMPSHIRE. NO. IX.

Hon. Jeremiah Smith of Exeter.

Judge Smith, during the whole of the last half century, has ranked high among the eminent names in New England. Both within his native State and without it, he has often been styled the greatest man of New Hampshire. The Hon. Daniel Webster, about seven years ago, said of Mr. Smith; 'He is the best Judge before whom I ever practised at the Bar.' All this is high eulogium. And it is not apparent that the praise was either blindly partial or at all exaggerated.

If we admit a distinction between *great* men and *perfect* men, we should assign Judge S's place to the latter. While destitute of any splendid natural endowment, he possessed a remarkable fulness and perfection of character. Strong at every point, yet inferior or even common at none. Equally removed from the magnificent on the one hand and from infirmity and weakness on the other. With the exception of his *wit* which was as natural to him as his breath, always outflowing, never insipid but frequently brilliant, he had no attribute of a prodigy or a genius. We may, therefore, account him to have been rather a *perfect* than a *great* man.

The high distinction to which he attained resulted much from rare natural gifts, but more from the early culture and sedulous improvement of them. Born in the town of Peterborough in the year 1760; his father, from Worcester co., Mass., his mother, from Londonderry and of Scotch-Irish extraction. They had six or seven sons; Robert, John, James, Jeremiah, Jonathan, Samuel. Peterborough was then a new town situated between two mountains, the little and the grand, Monadnocs. The whole country around, in the condition of incipient settlement, with a spare population, consisting almost wholly of small farmers, struggling hard for the means of comfortable subsistence. Advantages of education and of mental improvement were, of course, but few and small. The brothers of the Smith family were more enterprising and ambitious than their neighbors. They became academicians and school-masters. All of them grew to be uncommonly respectable men. Jeremiah and Samuel became the most distinguished. The latter early engaged in trade, built the first factory in Peterborough, and was a member of Congress under the administration of Mr. Jefferson. He was a very adroit and enlightened politician; a great patron of newspapers, and at his death left about one thousand volumes of them which he had preserved almost entire.

In the autumn of 1777, Jeremiah, then 17 years old, made a short military campaign and assisted in achieving the brilliant exploit at Bennington, where more than a thousand veteran Hessians were attacked in their entrenchments by fourteen hundred of New England militia under Gen. Starke and captured with all their baggage and stores. He there received a slight wound which he afterward much regretted had not been deep enough to mark him for life as a 'scarred soldier of the American Revolution.'

From this time he devoted himself to study: about one year at Hollis under the tuition of Rev. Daniel Emerson: then at Phillips Academy, Andover; whence he entered Rutgers College, Burlington, N. Y. After graduation he returned to Andover and for a time was assistant preceptor; Dr. Eliphalet Pearson being the principal. After this he passed through a course of regular law-study and then opened an attorney's office in his native town; keeping it, we believe, in one end of his brother Samuel's store. Though his practice at first was small, yet he devoted himself to the duties of his office: was indefatigable in his studies; all his business-habits correct: the confidence reposed in him, never disappointed: his reputation, constantly on the advance; so that in 1790, when only thirty years old, he was run as a candidate for the second Congress and elected. He was member of the House for four successive terms, from 1791 to 1799. In 1800 he was appointed to the bench of the United States Court: and in 1802, to the office of Chief Justice of the Superior Court of N. H. In 1809 was elected Governor. In 1813, again promoted to the place of Chief Justice of the State. These were the items of his official honors. He filled every place which he occupied with the requisite talent and fidelity. He could have been respectable almost anywhere; in a college-professorship or presidency; as a secretary or minister of State; as the agent of a Company; as a supervisor of a life-insurance-office. But the place which fitted him *best*, and which he *most honored*, was the bench of civil jurisprudence. His rich stores of legal science; his strong mental discrimination; his calm self-control, undisturbed by prejudice or passion, rendered him a very accomplished judge. The bench was his throne. Here he felt at home, and shone in the full, simple splendor of republican majesty.

Judge Smith, in his opinions, was prevailingly conversative. He thought well of the past, yet not unreasonably. He was not a bigot; but the friend of improvement and progress. Being educated under the influences of religious orthodoxy, he was slow to repudiate any of its doctrines. He early, however, broke away from the traces of its bondage. Through the influence of the Smith family a minister of liberal sentiments was settled in Peterborough in 1796. We have in a former number said that this minister, Rev. Elijah Dunbar, was the first man ever ordained in N. H. by an ecclesiastical Council before which he had confessed his disbelief of the popular doctrine of the Trinity.

Judge S. did not make a public profession, by uniting himself to the church of communicants at the Lord's table, until after his removal to Exeter in 1806. And he here experienced a disappointment in respect to the doctrinal views of his minister. For the purpose of enjoying the privilege of a liberal Christian ministry, Judge Smith, Judge Peabody, Dr. Abbott, Gov. Gilman and his brothers, had associated and revived an old Society. They employed candidates of the liberal school, built a new meeting house, and finally invited Rev. Isaac Hurd, late of the First Church in Lynn, to become their pastor. Mr. H. had been accounted a liberal man. As such he was employed to preach at E. and as such called to a settlement in what is there called 'the upper House.' Mr. H. delayed his answer for nearly a year and then gave an affirmative answer; at the same time apprizing the committee that his sentiments were orthodox and that they might revoke the call if they wished. Considering the consequences of a step so decisive, he proceeded to the installation. And thus there has been in Exeter, for these twenty five years, the example—very rare for modern times—of an orthodox minister over a liberal Church and people. The moderation and forbearance which have preserved the peace among them are very creditable to both parties. There have, however, been times when some of the leading members, especially Judge S. have been almost on the point *to rebel*. And Dr. A. has been reported to have said; 'he was very sorry that Mr. H. felt it to be his duty to preach such sentiments.'

Judge S. retained the powers both of his body and mind until the illness which termined his life. On the last Sabbath in July he attended meeting, morning and evening, and conversed with all his usual readiness and vivacity. He seemed to have escaped the decay and decrepitude of old age. His aptitude for books and for conversation remained apparently undiminished. He walked with a quick and firm step. They were, however, his last efforts. During the week following, he was attacked with a slow fever. This was succeeded by hiccough and diarrhœa. His decease occurred on one of the last days of Sept. 1842. Four of the Smith brothers died, the same year; James, at the age of 85: Jeremiah, at the age of 83: Jonathan, aged 80: and Samuel aged 78.

S. F.

For the Register and Observer.

Watertown, May 19th, 1843.

Messrs. Editors,—This is a happy season for the spread of the 'truth as it is in Jesus.' Churches are springing up all over our land, every little village is putting forth its might to establish the cause of truth, and our religion has found its way even to the forests of the far West; every letter from that section bespeaks the spread of our doctrine, and we have loud and repeated calls, for assistance in this glorious work. Hundreds who have never before looked into our doctrine are now eager to embrace our views. Much aid has been sent from the East, but not enough; much more can be done, much more *ought* to be done. Shall we at the East, in the midst of our abundance, deny assistance to our brethren who are 'hungering and thirsting after righteousness?' Shall we refuse to spread the religion of our Lord and Master? Shall we so far forget our duty to our brother as to refuse him a helping hand in his endeavors to gain *salvation?* O, no! Let us remember that in aiding these destitute churches and sending missions, we 'lend to the Lord;' we have many large and rich societies, who have large funds, who do nothing for the cause of religion in the West, whose expenses are comparatively small and yet give nothing at all for charitable purposes, they seem to be dead to all the world beside themselves. May we not hope that in these reviving times, when there is so much to encourage them, that they may wake up and with redoubled zeal enter into the spirit of this work; if they cannot do much, let them do what they can. Even one little Bible sent to this distant land, might aid in building up the Redeemer's cause. The young men might do much to aid these missions, many have enough to spare, and may we not hope they will not withhold it in so holy an undertaking? Each of us can do *little*; all of us may do *much*. And thus may we see our Savior 'coming in the clouds with great power and glory,' and his holy religion spreading to the remotest parts of our country. L.

THE OPINION OF PROFESSOR STUART OF ANDOVER, AS TO THE INSPIRATION OF JESUS AND THE APOSTLES.

'But one thing is clear from this, and many other like passages, viz. that the apostles were not *uniformly* and *always* guided in all their thoughts, desires, and purposes, by an infallible Spirit of inspiration. Had this been the case, how could Paul have often purposed that which never came to pass? Those who plead for such a uniform inspiration, may seem to be zealous for the honor of the apostles and founders of Christianity; but they do in fact cherish a mistaken zeal. For if we once admit, that the apostles were uniformly inspired in all which they purposed, said or did; then we are constrained of course to admit that men acting under the influence of inspiration, may purpose that which will never come to pass or be done; may say that which is hasty or incorrect, (Acts xxiii 3,) or do that which the gospel disapproves (Gal. ii. 13, 14.) But when this is once fully admitted, it makes nothing of the credit due to any man, to affirm that he is inspired; for what is that inspiration to be accounted of, which, even during its continuance, does not guard the subject of it from mistake or error? Consequently those who maintain the uniform inspiration of the apostles, and yet admit (as they are compelled to do) their errors in purpose, word, and action, do in effect obscure the glory of inspiration, by reducing inspired and uninspired men to the same level.

To my own mind, nothing appears more certain, than that inspiration, in any respect whatever, was not abiding and uniform with the apostles, or any of the primitive Christians. To God's only and well beloved son, and to him only, was it given The consequence [illegible] 'knew no sin, neither was guile found in his mouth;' but all his followers, in so far as they were left without the special and miraculous guidance of the Spirit, committed more or less error.

This view of the subject frees it from many and most formidable difficulties. It assigns to the Savior the pre-eminence which is justly due. It accounts for the mistakes and errors of his apostles. At the same time it does not detract in the least degree from the certainty and validity of the apostolic sayings and doings, when these ministers of the gospel were under the special influence of the Spirit of God.'—*Comment on Romans.*

THE HEAVEN OF THE BIBLE.

Let us love the righteousness which He loves, and hate the iniquity which He hateth, and this of itself would soften and attune the mechanism of our moral nature, that in all the movements of it there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well going machinery of a well conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth forever in bliss ineffable, because he is unchangeable in being good, and upright and holy. There may be audible music in heaven; but its chief delight will be in the music of a well poised affection, and in principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all his children. It will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise is spiritual joy; and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul; and that immediately on its being restored to righteousness. —*Dr. Chalmers.*

A RECEIPT FOR HAPPINESS.

It is simply, when you rise in the morning, to form a resolution to make the day a happy one to a fellow-creature. It is easily done—a left-off garment, to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves light as air, —will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human time to eternity. Look at the result: You send one person—only one, happily through the day; that is, three hundred and sixty-five in the course of the year—and supposing you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, worthy reader, is this not simple? and is it not worth accomplishing? We do not often indulge in a moral dose—but this is so small a pill, one that needs no red currant jelly to disguise its flavor, and requir-

es to be taken but once in a day, that we feel warranted in prescribing it. It is most excellent for digestion, and a producer of pleasant slumber.—*London Atlas.*

CHRISTIAN REGISTER.

BOSTON, JUNE 3, 1843.

THE ANNIVERSARIES.

The Anniversary week has closed, and of the hundreds, nay, we might almost say the thousands of our brethren of every religious denomination, clergy and laity, who had gathered here from every corner of New England, and from more distant quarters of our land, most have returned, each to labor for another year in his separate, individual sphere, and to labor, we trust, with increased energy, with deeper convictions of responsibleness, with a heart encouraged by sympathy and animated by hope, with a more fervent and steadfast zeal in the great cause of Christian truth, holiness and love, in the promotion of those great objects of Christian philanthropy, which must be carried forward, if Christianity is ever to be thoroughly applied to the individual character and social condition of man.

We like these gatherings, this annual coming up to Mount Zion, the Jerusalem of New England, the city of the Pilgrims. It does good. It strengthens the bonds of social feeling and Christian sympathy. It generates the moral electric fluid, and by lines of close and direct communication, sends it circulating, quickening and invigorating to the most remote quarters, the most isolated minds in the land. To us there is something of sublimity in this gathering together of the wise and the good, to consult with one another on the highest objects of human life and to carry forward, in their different ways and by various instrumentalities, that great cause for which Christ suffered and died.

The anniversary meetings have seldom, if ever, we should think, been so fully attended as this week, or excited deeper interest, or left, in many valuable respects, deeper impressions.

The general feeling and conviction left upon our own minds, by a calm review of the week is, that among all denominations there is an earnest, determined, hopeful spirit at work, that, amidst all its eccentricities and waywardness in individual cases, must and will do good, produce permanent and important results, the fruit of a more exalted righteousness and holy living among Christ's disciples and in Christian communities. In our own denomination, embracing as it does, (as indeed do all others) the extremes of conservatism and reform, we feel that this is especially the case. Amidst great diversities of opinion and modes of operation, we observe in all our brethren a deep, devoted, earnest desire to promote more and more Christian righteousness, the application of the great truths, the spiritual principles of the Gospel, thoroughly to human character and condition. And in this we rejoice. We see in it signs of spiritual life and progress.

With us the anniversaries of the week were most appropriately closed by the administration of the Lord's supper, on Thursday evening, at the Rev. Mr. Gannett's Church, to a large body of communicants, of the city and country. A sermon was preached by the Rev. Ephraim Peabody, of New Bedford. Rev. Calvin Lincoln, of Fitchburgh, made the address at the Table of Commemoration; prayers were offered by Rev. Messrs Thompson, of Salem, Miles, of Lowell, and the Rev. Dr. Parkman, of this city. It was an occasion of deep religious interest, and we hope to give a more full account of it, and of some other meetings which we have not noticed this week, in our next paper. To our brethren who have left us, we say Farewell, in the spirit of Christian sympathy and faith. May the blessing of God be on them and us, and by an earnest fidelity in our several spheres, may we each and all advance the cause of our Great Master.

MASSACHUSETTS BIBLE SOCIETY.

The Anniversary of this Society was held in the Central Church, Winter Street, on Monday, May 29th, at 4 o'clock, P. M. The meeting was opened by some introductory remarks from its venerable President, Rev. Dr. Pierce, who gave a brief and interesting sketch of the history of the Society, from which we gather the following particulars.

The Massachusetts Bible Society was organized on the sixth day of July, 1809. The Hon. William Phillips was chosen its President, and remained in office until his death, a period of eighteen years. He was a munificent benefactor to the Society during his life, and left a liberal bequest at his decease. Various means have been adopted to obtain funds. Seventeen annual Sermons have been preached, on which occasions contributions have been taken. The whole amount received from these public contributions, which ceased in 1830, was about four thousand dollars. There have been two Presidents of this Society, of whom one has departed this life; three Vice Presidents, two of whom are deceased; six Recording Secretaries, one of whom has been taken away by death, and three Corresponding Secretaries, one of whom only survives. Of the eighteen original Trustees, not one holds his office, and but two yet 'walk in the land of the living.' Of the one hundred and eight original subscribers, thirty six of whom were clergymen, sixty three are dead, and forty five remain. During the last year, the Society has been called upon to mourn the loss of three of its most valuable members, Rev. Dr. Channing, Hon. Peter O. Thacher, and Edward Tuckerman. Dr. Channing preached the first anniversary discourse, and was for many years Chairman of the Executive Committee, always manifesting a deep interest in the objects and welfare of the Society. The recent death of these truly good men led the venerable President to close his remarks with the words of our Savior, 'be ye also ready, for the Son of man cometh in an hour when ye think not.'

Rev. Francis Parkman, Corresponding Secretary of the Society, then read the Annual Report, in which were contained several interesting facts. The British and Foreign Bible Society since its organization in 1804, has distributed nearly twenty million copies of the Scriptures. The American Bible Society, since its foundation in 1816, has distributed more than three million copies. The Report called attention to the edition of the Bible, for the use of the Blind, printed under the direction of the American Bible Society, aided by contributions from Auxiliary Societies. The necessity of deeper interest in the objects of the Society was dwelt upon, and the expediency of appointing an Agent was suggested. The conclusion of the Report, (which, we are happy to say, will be printed and circulated,) contained a brief, yet touching and eloquent tribute to the memory of Channing.

The Right Reverend Bishop Eastburn was then introduced to the meeting. He 'moved that the Report be printed and circulated under the direction of the managers of the Society,' and sustained his motion by some eloquent remarks. After alluding to his connection with the American Bible Society, he said that he felt bound to uphold and support such institutions for several strong reasons. The Bible Society, by uniting all of different denominations in the pursuit of one object, the circulation of the Word of God, accomplishes results which no single, isolated body of Christians can accomplish in any way whatever. How could it be possible for a single denomination of Christians, an isolated body of men, to distribute, as the American and Foreign Bible Societies have done, twenty million copies of the Bible printed in one hundred and fifty different languages, and sent to the remotest corners of the globe? The very existence of Bible Societies tends to exalt the Holy Scriptures, to exalt the Old and New Testament as the holy word of God. We virtually say to the heathen, when we present him the Bible, without note or commentary, 'this is the Divine Revelation, to which nothing can be added, from which nothing can be taken.' He (the Rev. Bishop) loved the church to which he belonged, because in it the Scriptures were read more than in any other in Christendom. He took an interest in the objects of the Bible Society, because he was thereby fulfilling some of the precepts enjoined upon him in the articles of his faith. He loved the Mass. Bible Society for its antiquity. It stands next to that of Philadelphia, the first daughter of the British and Foreign Bible Society. He feared that sufficient interest was not felt in its noble and elevated objects. There never can be any object more high and holy, there can never be anything wrong in rallying around the banner of God's word. He closed with an exhortation to deeper and more permanent interest in the holy cause.

Rev. Dr. Sharp next addressed the meeting in a few brief and pertinent remarks. He hoped that the Report would be printed, circulated, and *read* throughout the Commonwealth, and would excite a deeper interest in the cause than is now felt. In the State of Massachusetts, the want of the Bible is not felt, as it is among the inhabitants of the 'Far West.' There are many who need the word of God to guide them to rectitude. We boast of our political freedom, of our free institutions, of our principles of liberty. But these will not continue, unless the conservative, true and tried principles of the holy Gospel prevail in the land. He loved any Bible Society, because it brought together Christians of different names. Dr. S. closed with a remark which seemed worthy to be written in letters of gold. 'It is not the truths on which Christians *differ*, which go to make up the Christian character, but the truths on which Christians *agree*.'

The motion of Bishop Eastburn was then unanimously adopted, after which Rev. S. K. Lothrop offered some remarks. He had been led to reflect upon the great change which had taken place in the prominent features of Christianity, in the progress and prospects of society during the last forty or fifty years. He adverted to the past and present condition of India, and to the influence exerted by the American and Foreign Bible Societies in Christianizing England and America, and through them, elevating and enlightening the world. It is beginning to be felt and understood that the intellectual and social progress of man, called civilization, is insufficient for the true and perfect happiness of the world. Civilization is not to be trusted with the destinies and liberties of this or any other country. The Bible and the Bible only is the hope of the world, and its spirit and truth alone can ensure the safety and continuance of our liberties. The Bible is the cause of all the temporal and social privileges which we enjoy. Without it, we could raise no altar better than that which Paul found in Athens, dedicated 'to the unknown God.' There is a tendency among some at the present day to exalt the *soul* above the Bible, and among others to exalt the *Church* above the word of God. For these reasons, the cause of Bible Societies takes precedence of all benevolent enterprises. We may send missionaries, but they are frail and erring men, unable to present that true and beautiful exhibition of faith found in the Savior. We must send the Bible, and thus open the fountains to all, from which we ourselves drink. Mr. L. felt that there was room for great exertion in the noble work. During the past year, having been made a Life Director of the Am. Bible Society, he had become interested in the cause, and could testify to its usefulness. As a proof of this usefulness, he stated that in twenty four hours after he had received a number of Bibles for distribution, he had disposed of twelve to seamen who were sailing from this port to different parts of the world. In conclusion, he expressed the hope that the Society would receive encouragement and sympathy corresponding to its venerable antiquity and the godlike objects which it has in view.

The meeting, which was attended by a large and attentive audience, was closed by singing the Doxology, 'From all that dwell below the skies,' to the tune of Old Hundred; 'a tune,' remarked the President in his happy manner, 'dear to our fathers, and which will last as long as the Bible itself.' The Benediction was then pronounced by Dr. Pierce, and the meeting was then adjourned at a quarter of six o'clock.

We have only given a brief and imperfect synopsis of the Report and remarks offered at this interesting anniversary, which is all that our present limits will allow.

At the meeting for business, held in the upper vestry of the Church, a Committee was chosen to consider the expediency of publishing the Constitution of the Society, and also, of appointing an Agent to represent the objects and wants of the Society throughout the Commonwealth. The following gentlemen were then chosen officers for the succeeding year.

Rev. John Pierce, D. D., *President.*
Rev. Henry Ware, D. D., *V. President.*
Rev. Francis Parkman, *Cor. Secretary.*
Rev. G. W. Blagden, *Rec. Secretary.*
Henry Edwards Esq., *Treasurer.*

Together with eighteen gentlemen, of whom by the constitution six are clergymen, and twelve laymen, as Trustees of the Society. At a subsequent meeting of the Trustees, Rev. Francis Parkman, Geo. W. Blagden, and Henry Edwards Esq., were chosen as the Executive Committee, to whom application must be made for Bibles.

'MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.'

The Annual Meeting of this corporation was holden in the Library of Rev. Dr. Frothingham, on Monday May 29th, and the following gentlemen were chosen as the officers of the Society.

Hon. Peter C. Brooks, *President.*
Rev. John Pierce, *Vice President.*
Rev. Francis Parkman, *Secretary.*
Hon. James Savage, *Treasurer.*
Rev. Henry Ware D. D., Hon. Josiah Quincy, Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, and John A. Lowell Esq. as Counsellors.

The funds of the Society, as shown by the Report of the Treasurer, are in a flourishing condition; and we do rejoice in the great and increasing good, of which this ancient and sacred charity has long been, and promises to be in future years, the instrument.

Rev. E. S. Gannett was elected a member of the corporation in the place of the late Rev. Dr. Channing.

AMERICAN PEACE SOCIEY.

This Society held its Annual Meeting at the Central Church in Winter street, Monday evening, the 29th inst.

The President of the Society, Samuel E. Coues, Esq., took the chair.

Prayer was offered by Rev. E. N. Kirk.

The Annual Report was read by Rev. Geo. C. Beckwith, Corresponding Secretary, detailing the progress of the cause, labors of Agents, distribution of publications, state of funds, &c.

An Address was then delivered by Rev. Andrew P. Peabody, of Portsmouth N. H.

Mr. Peabody's address was one of uncommon beauty and power. He apologized for the unavoidable haste of preparation, and for his appearing in a service which the lamented Channing was to have performed; but the performance itself needed no such apology.

Mr. P. first defined and vindicated the position taken by the American Peace Society. He said its members may differ on a variety of points sometimes confounded with peace, yet entirely distinct from this cause. They are here associated, not against capital punishment, nor against the right of personal self-defence, not in favor of the strict inviolability of human life, nor against the lawfulness or the ordinary operations of civil government, but solely for the abolition of war as entirely unchristian. We assert the unlawfulness of all war, its utter contrariety to the spirit and precepts of the gospel; nor do we admit that any of the former points are necessarily involved in this question. War rests neither on the right of self-defence, nor on the lawfulness of punishment. It is not in fact waged for either of these purposes. It is something more; it is aggressive; it has no rule or measure of justice; it can never be righteous retribution.

The speaker said he would not dwell at all on the physical enormities and horrors of war, the least of all its evils; but he would call attention to its moral results, to its baleful influence on the soul, on principles, on character. Such influence is inseparable from the war-system; and should there be none of the palpable, glaring evils of actual war, but an uninterrupted peace for a century to come, still would the spirit and principles of this custom, remaining in the heart of the community, work a vast amount of mischief. War is anti-christian, the very reverse of the gospel, a practical contradiction of Christianity. The two cannot co-exist; no man can be fully under them both.

It was the main object of Mr. P. to illustrate, in a series of particulars, this wide-spread and silently demoralizing influence of the war system even in peace.

1. It erects a standard of moral excellence, entirely opposed to that of the gospel. The speaker described the class of qualities which our Savior found in the highest repute, and the opposite virtues which he substituted in their place.

2. War recognizes the right of men to set aside some portions of the divine law. If this may be done in war, it may in other cases, for similar reasons. Mr. P. showed how it is done in reference to avarice, to business, to politics, and other matters. Under this head he also gave a new and striking exposition of the passage relative to the two swords which the disciples had procured for the defence of themselves and their Master.

3. War absolves the individual conscience from its allegiance to God, by making, not the agents of war, but its remote directors responsible for its deeds of violence, rapacity and blood. Implicit obedience is the spirit of war, absolutely essential to its existence. Not one of its agents is allowed to inquire whether it is right or wrong. His whole business is to obey; and whatever his orders, he must obey them, or cease to be a soldier.

4. The speaker glanced at the pernicious influence of this custom on the education of the young, tainting the literature of the world, poisoning more or less the fountains of influence, and training each successive generation to an admiration of war, and the adoption of its principle and spirit.

The address concluded with a delicate, beautiful, and most impressive tribute to the memory of the late Dr. Channing, who had been snatched from this and kindred services to mankind, by the hand of death.

After the close of the Address the audience retired, and the members of the society remained for business.

A vote of thanks was passed to the Rev. Mr. Peabody, for his Address, and a copy requested for the press. The Treasurers account was presented, and the following Officers elected for the ensuing year:

Samuel E. Coues, Esq., of Portsmouth, *President.*

A numerous list of Vice Presidents and of Directors.

For the Executive Committee.

S. E. Coues, Esq.,	J. P. Blanchard,
B. Sumner, Esq.,	Dr. W. Channing,
Rev. B. Stow,	F. O. Watts, Esq.,
Rev. E. Gannett,	Rev. J. Thurston,
Rev. G. C. Beckwith,	T. Drown, Esq.,
L. F. Stoddard, Esq.,	M. Grant, Esq.
Rev. J. W. Parker,	C. Sumner, Esq.,
Rev. W. Crowell,	C. Tappan, Esq.
John Owen, Esq.,	

J. P. Blanchard, *Treasurer and Stationary Agent.*

Rev. Geo. C. Beckwith, *Corresponding Secretary.*

Thomas Drown, Esq., *Rec. Sec'y.*

A Resolution was accepted approving the call of the Peace Convention in London on the 22d of June, and a vote that the Delegates should report the doings of that Convention on their return, and the meeting was dissolved.

The meeting was uncommonly full and the services of the most interesting nature, and promised well for the advancement of this great cause.

THE COLLATION.

On Tuesday, at 1 o'clock, about eight hundred of the brethren and sisters of our denomination, assembled in the upper room of the Worcester Railroad Depot. After an hour spent in pleasant congratulations and social conversation, the company repaired to the spacious dining hall, where a simple repast awaited them. The scene indeed was joyous and pleasant to behold. The tables were neatly decorated with flowers, and the walls with evergreen, all furnished by the hands of the ladies or the pupils of our Sunday Schools. The ladies by their presence and smiles added much to the interest of the occasion. Rev. Mr. Gannett invoked the blessing of God, and thanks were returned by Rev. Mr. Huntington, of Boston. Some remarks of a congratulatory nature were then made by the Hon. Richard Sullivan, after which the whole company united in singing a song, written for the occasion by Rev. John Pierpont, to the tune of '*Auld Lang Syne.*'

The Chairman of the Committee of arrangements then invited to a spontaneous expression of feeling, since no speakers had been previously chosen, as on former occasions. The meeting was then addressed by Rev. Dr. Pierce, Rev. Mr. Gannett, Rev. Mr Farley, of Brooklyn, N. Y., Rev. Mr Hill of Worcester, Rev. Dr. Parkman, Rev. Mr. Stetson of Medford, and Rev. Mr. Lothrop. Another hymn, 'The Reverend Dead' by Rev. John Pierpont, was then sung to the tune of '*America.*' Interesting remarks were then offered by Moses Grant, Rev. Mr. Hosmer, of Buffalo, Samuel Greele, and Mr Clark, of Geneva, Illinois. An Ode written for the occasion by Miss H. J. Woodman, was then sung to the tune of '*Bonnie Doon.*' After other interesting speeches from Rev. Mr. Harrington, of Providence, and Rev. John Pierpont, the first song was repeated, the Doxology sung, and all separated with great good feeling at half past six o'clock. We think that this meeting must have good effect in uniting in one bond of union the clergymen of the city with those of the country, and the laymen of our churches with their pastors. The thanks of all, both laity and clergy, are justly due to those gentlemen who composed the Committee of Arrangements, for performing their duties with such ability and faithfulness.

Before the meeting adjourned, the following votes of thanks, offered by Mr. G. F. Thayer, were unanimously adopted.

Voted unanimously, that the thanks of this company be presented to the Superintendents and pupils of those Sunday Schools in the city and the neighboring towns, who furnished the committee with the liberal supply of flowers, with which the tables are so beautifully adorned.

Voted unanimously, that the thanks of the company be also presented to those young ladies of this city, to whose taste and efficient labors the committee have been indebted for the decorations of this hall.

The following gentlemen compose the Committee of Arrangements for 1844.

R. W. Bayley,	Jos. Eustis,
F. C. Manning,	W. D. Coolidge,
Daniel Taylor,	Henry B. Rogers,
David Paige,	Wm. Thomas,
George Callender.	

THE AMERICAN UNITARIAN ASSOCIATION.

This Association held its Anniversary on Tuesday evening, May 30th, at Rev. Mr. Gannett's Church, Federal Street. The meeting was opened with prayer by Rev. Mr. Hosmer, of Buffalo. Rev. Chas. Briggs, then read the Annual Report, which was an interesting document, containing an account of the proceedings of the Association during the past year. Its principal topics were the Missionary movement, destitute Societies, Auxiliary Associations, Life Members, Books and Tracts, and in the conclusion, a brief and touching tribute was offered to the memory of Channing.

The meeting was then addressed by Rev. Mr. Gage, who dwelt upon the necessity of possessing the spirit of Christ. Mr. J. C. Park addressed the meeting in a very earnest and eloquent manner. We see, he said, more *life* in our denomination, [illegible] the cause? It is not the increased eloquence, or the increased zeal of our ministers, for they have been taxed always beyond their powers, and day after day beholds some servant of God travelling into a far country to restore his shattered health and constitution. This increased activity on the part of the layman is not *man's* work, but God's work. Let us not be driven to an opposite extreme. We were formerly taught that religion was a matter between a man and his God, now we are taught, we have this day been taught that the Christian religion is a *social* religion, which teaches our duties to one another. Measures have been adopted in several of our Churches to cherish this social sentiment. Meetings are holden at which our men of business rise and testify to the value of religion, and state what they *should* be, and manifest their regret at what they *are*. We need to guard against one danger in our cause. We must not mistake *feeling* for vital *principle*. We must guard against spiritual pride, for by it, angels fell; of it, let man beware. We must possess vital life and truth, and show our love to God by showing that we love our fellow man. We have opened our Unitarian vestries, and occasionally members of other denominations have met and conversed with us. On all these occasions, we find that we differ more about *words*, than things.

Rev. Mr. Arnold offered some remarks upon the Unitarian name, in which he said he rejoiced to be called a Unitarian. If the faith was true, it deserved a body, a Church to uphold it.

Rev. Mr. Robbins, of Chelsea, wished to have more affirmative action on the part of Unitarians. Unitarianism is based upon the New Testament and alone meets the wants of the age, and it must go forward and attain the noble objects it has in view.

After some remarks by Rev. Wm. Channing, and Rev. J. F. Clarke, Rev. Mr. Parkman, of Dover, N. H., offered the following resolution.

Resolved, That the Executive Committee of the A. U. A. be and hereby *are* instructed, when they give aid to any Society at the South to accompany that aid with a protest against the institution of slavery, and that no person be employed as a minister who shall defend the institution, and that this resolution be published.

The discussion of this resolution, and the multiplication of useless motions occupied the time until half past 10 o'clock, when the Association adjourned *sine die.*

'SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.

The 'Society for promoting Christian Knowledge, Piety and Charity' met in the Library of Rev. Alexander Young on Tuesday, when the reports of the Treasurer and Committee were presented, and the resignation of Rev. Dr. Lowell as Vice President, and of Rev. Dr. Greenwood as Secretary being communicated, the following officers were chosen for the year.

Rev. Francis Parkman, D. D., *President.*
Rev. Samuel Barrett, *Vice President.*
Rev. Alexander Young, *Secretary.*
William. P. Andrews, *Treasurer.*

SUNDAY SCHOOL SOCIETY.

The Anniversary of this Association was celebrated in the usual manner, on Wednesday evening, May 31st, at Rev. Ezra S. Gannett's Church, and was attended by a very large audience of Pastors, Teachers, pupils and friends of the Association. It was by far the most interesting which we have ever attended. The Annual Report was read, and highly interesting addresses were made by several distinguished gentlemen. We shall give a full account of this meeting, in our paper of next week.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Massachusetts Convention of Congregational Ministers held its Annual Meeting in the Supreme Court Room, at 5 o'clock, P. M., on Wednesday. Rev. Nehemiah Adams was re-elected Scribe, and Rev. S. K. Lothrop, Treasurer of Convention, Rev. Mark Hopkins D. D., was elected second Preacher, Rev. Dr. Dana of Newburyport being first in order for next year. The Annual Sermon before the Convention was preached on Thursday morning in Brattle Square Church, by Rev. Dr. Field of Weston. The text was from John xviii. 37. 'For this cause came I into the world to bear witness to the truth.' The purpose of the Discourse was to set forth our obligation to promote the progress and diffuse the influences of Christian truth, and to illustrate some of the ways in which this may be done. It was distinguished for its simple and perspicuous statement of great principles in which all can agree; many passages were marked by beauty of expression, and that calm eloquence, which, though it does not agitate, impresses the soul, and the whole closed with an appropriate tribute to the memory of the late Dr. Channing. The contribution amounted to $134,44.

DR. FROTHINGHAM'S DISCOURSE.

To the Editors of the Christian Register.

Your paper of last week contained a rebuke, merited and not too severe, upon some writer who has put forth, in an anonymous manner, a wicked and silly pamphlet upon Dr. Frothingham's Sermon, entitled 'The Believer's Rest.' A more painful and wounding attack, of a similar nature, has since appeared through the columns of the 'Christian World' more wounding because it proceeds from a quarter which we supposed we had a right to consider as on terms of unity,—subject, at least, to the commonly recognized rules of courtesy and humane regard.

Now the author of this article, in the Christian World either knew that the printed Sermon in question was not a public but a private document, that it was never designed for the community at large but for the preacher's own people and his personal friends,—or he did not know it. If he did *not*, then he is chargeable with a most strange oversight, a culpable negligence quite unworthy a man who assumes the office of a critic; for on the title page of the discourse is stamped in clear type *Not Published*, and the Editor of the newspaper that unwarrantably scattered it abroad openly declared his error and his regret. If he *did* know this, then he is criminal,—guilty of a palpable dishonesty. And yet, as if determined at all hazards to vent the weak and factious sentiments of which his heart is full, he coolly undertakes to say that Dr. F. 'would not thank him for thinking it not worth criticism.' By a miserable sophism he would escape the distinct intimation of the author's own wishes. 'Our position' he says,—a thing, by the way, we have never been able to determine very satisfactorily, reckoning it among the most doubtful and uncertain of positions—'will not permit us to pass it by.' We venture to advise a speedy retirement from the 'position' that involves unfairness among its essential characteristics.

But we pass on from the impropriety and sin of discussing the merits of the discourse publicly at all, to speak of the mode in which the work has been done. We shall speak plainly, because plain speech alone will answer our purpose, but we trust also with a spirit of compassion. Certainly we have seldom addressed ourselves with more reluctance and sorrow—and seldom too with the consciousness of a more just indignation, to any duty than to this. We do not know the writer, nor do we wish to,—for we would rather save ourselves the discomfort of despising an individual.

The article is significant. There is more in it than ordinary criticism. It looks like sedition. It looks too much like treachery. It does not breathe the 'loveful' feeling, to which its author gives so much verbal praise. Taken in connection with other recent movements, it is not to be mistaken. We will not be misunderstood; and therefore we assert that we are no advocates for one man's method of setting forth instruction and guiding his flock, or another's. Every minister has his merits; his peculiar source of influence,—and, 'in many things we offend all.' But we do advocate the dear and peaceable principle, that to his own Master each servant standeth or falleth.

Here is an open, gross, personal onset upon a revered minister of our denomination,—revered for his long, faithful, unwavering service; blameless in his life, irreproachable for his virtues,—and upon his respected congregation. It is fit to adorn the pages of the old 'Spirit of the Pilgrims' or the Puritan. Does he who makes it think to gloss over and palliate his shameless enterprise, by yielding the unacceptable incense of his 'highest esteem for Dr. F. as a man of rare social gifts, of rich learning and exquisite sentiments?' Let him take back that worthless adulation. The balm is not healing enough for the bitterness of the sting. Let him understand that the humble and striving follower of Jesus the crucified, will count it a poor recompense for an aspersion upon his discipleship, to be told that he has the applause of the forum and is honored in libraries. Let him feel, if he can, to what deep places of grief in the sensitive soul that cruel accusation of coldness and indifference must reach, to one whose twenty-eight years of devoted, undivided toil have entitled only to gratitude and veneration; one whose laborious mind and *full* heart have worked on often in weariness, but still without cessation; whose brow we know has been moistened, and whose eyes have ached and overflown, with nights of preparation for days of effort and trial; who has consecrated the foreheads of the young, given the holy sacrament to believers, sympathized and suffered with the disappointed and bereaved, who has lifted fervent prayers over the dying, and received their parting words of thankfulness and blessing. In the very discourse before us is the record and memorial of one of a multitude, now gone home, strengthened and encouraged to the last by the faith his friend had preached. Is it nothing that a nameless scribbler, through an organ born of yesterday, presumes to say of such an one that he 'not only sees no day but rejoices none can ever reach him;' that 'he forgets'—yes, forgets, 'that there are natures which demand impulse, which thirst for divine influence, which pray for inspiration, which long for renewal,' and that he teaches the crucifixion of man's higher nature? Surely this person should have better known

'The offices of nature,
Effects of courtesy, dues of gratitude.'

We cannot but ask ourselves if the producer of this coarse abuse has considered, among the other pestilent mischiefs he may have occasioned—what the effect of his paragraphs must naturally be upon any child or youth that is wont to look upon this insulted Pastor as his spiritual counsellor,—his good and holy adviser. We have turned to the Prospectus of the Christian World, and we do not find it enumerated among the 'objects' of its publication, that it was intended to undermine all sentiments of reverence, assail individuals whether in a private or a professional capacity, and violate the laws of Christian dealing. A little subterfuge is provided it is true, by throwing in the allowance that these things are said only from 'hearsay' and 'mere rumor;' that they are 'generally considered' to be so. And has it come to this, that a newspaper, professedly religious, is to trifle with precious characters from 'hearsay,' and become a retailer of scandals? or would the writer shield himself from a solitude of ignominy under the protection of the pretended opinion of the multitude?

There is an air of arrogance and assumption in this communication, as well as in others in the same companionship, that we regard with sad concern. We are willing those who manifest it should be made aware that there are sober, rational, pious men and women in this community; not a few, earnest, too, warm-hearted, self-sacrificing, patiently enduring, praying daily, waiting, hoping, yes wrestling with agony and tears for the coming of the kingdom of Christ, who yet contemplate their mode of speaking—we do not mean laical speaking, nor lively speaking, but censorious, evil, ungentle speaking—as exceedingly liable to degenerate into idle and profitless cant; to be but another phase of a certain ambitious restlessness that comes, under one pleasant and sacred name after another, in every age to light; as promising to realize what some have hesitated to fear, and to spoil and overthrow what others of us have been glad to hope; as an exhibition which the doctrinal opposers of a liberal faith, are this moment looking upon with secret contempt as a futile endeavor to ape their measures, creating immediate discontent, and tending to interrupt our unity.

The discourse itself it has not been our design to discuss. We have read it twice, and since this assault upon it, a third time, with increasing admiration. We seem to perceive a genuine, deep, moved and even troubled spirit, all along its pages. We commiserate the sensibilities of the man who is not touched by the solemn pathos that swells through its sentences. We see in it no bearing upon persons among us, but only distant and few allusions to movements without us. It is affectionate and kind. It will now be more extensively and thoroughly studied than it would have been, had no question been raised upon its merits; and in this we rejoice. As we follow down the ninth page and see faith named there 'the child of the affections,' we marvel that by such instructions, it can be declared that the 'affections are entombed,' the 'heart' left 'cold as death.' While we see again, on page eleventh, the ardent declaration of belief in the spirit of the Lord, breathing like the vital air through creation, 'informing, comforting,

vivifying, pleading with the conscience: *purifying the affections: changing the carnal heart:* we wonder not a little that that statement of doctrine can be described as one calculated to 'quench any expectation of aid, any longing for life.' We are struck with the humility, in which the preacher tenderly entreats the familiar objects of his love and care not to wander away wherever they can hear a more eloquent tongue, since few are so eloquent as his own. We remain fixed in the conviction, that though the sermon was not laid down as a complete compendium of the author's religious opinions, yet he who should *live perfectly* its lessons and its doctrines, would be a man holier and more Christian than we are likely soon to see. If this is the 'old-fashioned Unitarianism' that is sneered at, let us have it we say, rather than new-fashioned, new-fangled orthodoxy. In the language of the sermon, 'If any turn away from it, the blessing of God go with them! But they will have to forgive this admonition also, that they may be turning away from more precepts than they ever obeyed, and more truth than they ever comprehended. Yes, a blessing on the 'wayside sowers. 'But if this is a specimen of the seed they sow, pity for the fowls of the air that devour it up.

For the Register and Observer.

UNITARIAN ASSOCIATION MEETING.

Messrs. Editors,—At the collation, on Tuesday, May 29th, many of our brethren, when they rose, said they felt 'constrained to speak,' and I have no other reason to give for asking a little indulgence from you, that I may open my heart, as I cannot now *open my mouth*. In common with many I came to the city to be present at our festivals; I came that from sympathy with others, my conscience might be quickened, my faith strengthened, my hope increased, and my whole soul made better; I had read in the papers, the announcement of a discourse from one, to whom we all ever listen with delight and improvement, and I felt that after the social feelings and sympathies had been awakened, after several hours had been spent in the interchange of thought, we should all with one accord be gratified to listen for a time to the eloquence and fervor of our brother; I was therefore very much disappointed, to find other arrangements had been made, but still I hoped to receive some interesting 'intelligence from our country brethren, and for that purpose made my way into the crowded church. Of the character and quality of the addresses it is not my purpose to speak, but of the tendency and effect of the meeting, of the spirit which it has awakened, of the impression it has left upon the mind.

I would ask all my brethren if they came out from that church with more of the spirit of Christ, than they had when they entered it—but neither of this did I purpose to speak—but, as a member of the Unitarian Association, I feel aggrieved at the course of that meeting, and I must lift up my voice against it. I do not believe there is a member of the Association, I *feel confident*, from events of the past year, that there is not a member of the Executive Committee, but would make any sacrifice to bring freedom to the slave, to drive slavery from the land; but I would object to being called together to hear religious intelligence and then compelled to discuss slavery, or be left, as we now are, with an odium resting upon our names. All those who read last winter, the correspondence with regard to the church at Savannah, must have been convinced that in the Executive Committee of the Association there was no sympathy with slavery; but is that any reason why we should insult those whose misfortune it is that their lot has been cast in a slave holding community? Is that any reason for sending them the gospel of *peace*, and charging your messenger before he delivers it to upbraid them because they have been educated with imperfect conceptions of the law of Christian love, and have received as an entail from their fathers, an institution, which some of them, at least, would gladly abolish if they could? this seems to me a violation of what has been called the golden rule of Christian duty, and a want of that sympathy which we show in other cases. It was boasted of at this very meeting, that in the progress of philanthropy the drunkard is now looked upon with pity, as a man and an immortal being, who may be regenerated and saved, however debased; that we go to him and say, 'stand up, we pity you, we will help you;' why cannot we go to our brethren of the South, with the same language, why do we not *pity them* that this *greater* curse is entailed on them, *greater*, because in the one case the way is clear and requires but firmness and resolution; while in the other the path is hedged about with difficulties. Make them *truly Christian* and they *must* be opposed to slavery, but begin by exciting their passions, and you put them in an unfit state to receive any gospel. To send a missionary to Turkey and tell him before he preaches the gospel, he must make his way into the Haram and let loose all female captives, that it were vain to try to introduce the angel spirits until the house were swept and cleaned of all evil spirits, this would be to say the least, unwise and impolitic. It is equally so with slavery, and it is strange that men have not yet learned that violent opposition can never do good. But I did not mean to discuss this question, but merely to *protest* against any of the movements of that evening being construed into an expression of sympathy with slavery.

I was grieved that we could not have discussed the simple and beautiful truths of Christianity, upon which we all agree, without raising any of the exciting questions of the day. I was grieved that our Brother Putnam should have been silenced in order to give place to angry words and hard thoughts. I was grieved that the interest which has been felt, and has been increasing in this association, should be checked, and the hands which were ready to open should be closed, lest this association should be lending itself to *party purposes*. But more than all am I grieved, lest the wrong construction should be put on our conduct and our words, and I would willingly have staid there all night, and left the man who 'created sleep,' to enjoy it, could we, as an association, have discussed the subject fully and freely, in a Christian spirit. But I have done, with the expression of one wish—That we may never expect our Secretary to be such a *slave* as to send the *protest*, that evening offered, to any Christian Society. M. B.

For the Register and Observer.

TEMPLETON SUNDAY SCHOOL.

Messrs. Editors,—Might not some of your readers be interested in perusing the following Report? It was prepared and read at a recent annual meeting of the 'Ladies Social Circle,' in this place, by Miss A. Cobleigh. Should you think it might lead to the formation of other similar associations, or tend, in any measure, to encourage and quicken those, that are already in existence, in their benevolent movements, and thus be worthy of a place in your columns, you are at liberty to give it an insertion.

Respectfully, C. W.

Templeton, May 22, 1843.

REPORT.

The arrival of this, the Seventh Annual Meeting of our Society, gives rise to a variety of sensations in my own mind, and doubtless is not without its interest to the minds of others, who assembled in this very room, Nov. 3, 1835, to converse on the expediency and practicability of forming themselves into a society. That evening is still present to my mind. The cold autumnal blasts had stripped the trees of their foliage, and the desolation of nature seemed to awaken a corresponding despondency in the minds of some, as to the organization and future prospects of the society; while others, as if the chilling blasts without had imparted a portion of their strength to their own resolutions, and reminded them more forcibly of the condition of the poor and needy, and that 'whensoever they would, they might do them good,' determined that a society for benevolent purposes was practicable and needed, and that it ought to be immediately organized. Many, however, were the obstacles to be surmounted. The inquiry was, How and where shall we meet in the approaching winter? What measures shall we adopt to insure success in our benevolent designs? And how are funds to be obtained? Many and different were the plans proposed. We can never agree, said one: I know we can, said another: while a third replied, we may possibly be united for a season, at least, and we had better adopt a constitution to regulate our proceedings. A constitution was accordingly drawn up for us by our respected Pastor, and to that all present affixed their names; and thus commenced the existence of our association. Our first meeting as an *organized* society was held on the seventeenth of the same month. The experience of seven years has convinced us, more powerfully than the arguments of that evening, of the good to be derived from our combined efforts; and I feel constrained to say, that a kind Providence has crowned our exertions with a success, that even the most sanguine, at that time, dared not hope to realize. Commencing with only sixteen, our society has received additions at different times, and recorded on the list of its members one hundred and twelve. The whole amount of funds received during our seven years existence, is $496,51. It has long been a question, how these funds might best be appropriated in promoting the good of others and our own. And it will probably be a theme of discussion, so long as minds think differently, while all hearts may be equally benevolent. In this difference of opinion I discern the goodness of the great Creator. One is for relieving the *physical* wants of her fellow creatures; another, their *moral* and *spiritual* necessities; one would confine her charity to her own immediate vicinity, another embraces the great human family. One may estimate the worth of this society according to the amount of its dollars and cents, the joint industry of its members; another by its tendency to promote social intercourse and sympathy; the lover of books may value it exclusively for its Library; and in this manner we might enumerate as many objects of interest, as there are different individuals in the society; and from this difference of opinion, honestly expressed, and regulated with wisdom and that 'charity which thinketh no evil,' comes the general good. The physical and moral wants, which 'God hath joined together,' as objects of compassion, this society has not, we are happy to say, 'put asunder.' While it has striven to promote comfort in its own immediate vicinity, it has not been unmindful of others in distant portions of our land. Nor has social intercourse been prevented by the labor of our hands; often while these have been employed, has the understanding been improved by reading; or the affections of the heart enlarged by free and friendly conversation. Our Library, though small, has been a source of improvement. It has received some small additions from year to year, till it numbers now 178 vols. In the purchase of these $109,19 have been expended. In improving the condition of our house of worship $142 have been laid out, and $230,77 have been bestowed in charity, and in defraying the incidental expenses of the Society. I do not mention the result of our seven years labor, joined to our annual subscriptions, as anything *wonderful*, but merely to *confirm* our wavering resolutions, and as a *proof* that, though we may do but little in one year, yet an aggregate of years shows that we can do something and much. And if our feeble efforts have been the means of imparting comfort to one solitary individual, they have not been in vain.

For the past year, the funds of the society have been $60,37. Of this, $45,82 have been appropriated in the manner pointed out by the records. To enter minutely into the events and incidents of the past year would place me much in the same dilemma, as Dr. Johnson describes himself to have been placed, when a lady applied to him to write a memoir of her husband. 'Did your husband ever dislocate his bones? Was he ever disappointed in love?' interrogated the doctor. The lady looked up in astonishment. 'Why madam! I know your husband to have been a profound scholar, benevolent, and one of the best of men; and yet if I can write *nothing more* of him, nobody will read the book.' It is much so with our labors; they have been quiet and humble, and would make but a poor *figure* on the page of *history*; yet we trust they have done *some good*. And as I am not writing for readers, I shall trespass on your patience long enough merely to say, that this society the past year, as in those gone by, has been characterized by much harmony of feeling, and though our quiet and humble exertions in the cause of benevolence may not have been so conspicuous, as many other female associations, yet I feel that we have abundant reason to be grateful for our past enjoyments, and present prosperity, and above all for the preservation of our lives. Again have we been reminded of the uncertain tenure of life, and of all our blessings, by the removal of two of our number by the hand of death. Long and fondly shall we treasure up the recollection of their many virtues. Yet expressions of sympathy, I know too well can impart but little or no consolation to mourners. To Him, who alone can heal the broken hearted, and 'who hath brought life and immortality to light,' in the gospel of his Son, would we commend them.

Templeton, May 4th, 1843. A. C.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From Auxiliary Association in Belfast,	$29 00
From Female Auxiliary Association in Stow,	14 00
From Auxiliary Association in Rev. N. Hall's Soc'y. in Dorchester,	94 00
From Auxiliary Association in Medford,	75 00
From Auxiliary Association in Rev. Dr. Parkman's Soc'y. in Boston,	25 00
From Auxiliary Association in Quincy, (Ill.)	10 00
From Hon. Joseph Story, subscription for 1843,	5 00
From Auxiliary Association in South Boston,	45 00
From Auxiliary Association in West Cambridge,	25 00
From Auxiliary Association in Northfield,	20 00
From Auxiliary Association in Mendon,	14 00
From Rev. J. F. Clark and Geo. G. Channing, Esq., subscription for 1843,	2 00
From Auxiliary Association in Rev. Mr. Ellis' society in Charlestown, (in part)	120 00
From Auxiliary Association in Uxbridge,	22 00
From Auxiliary Association in Fitchburg,	45 00
From Auxiliary Association in Worcester,	57 00
From Ladies in First Parish in Sterling, to constitute Rev. David Fosdick, Jr., a Life Member,	30 00

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars contributed by Members of the Westminster Congregational Society, Providence, R. I., to constitute their Pastor, Rev. Samuel Osgood, a Life Member of the Society.

Also, Five Dollars contributed by the Sunday School in Rowe, Mass., of which the Rev. W. L. Stearns is Pastor, to the funds of the Agency, by the hands of Mr. Humphrey Gould.

THE TRAFFIC OF INTOXICATING DRINKS.

On Sunday Evening in Rev. Mr. Towne's Church there will be an address by Henry B. Stanton on the *immorality of the traffic in intoxicating drinks;* a subject of deep interest to this Christian community.

FRANKLIN EVANGELICAL ASSOCIATION.

The F. E. Association will meet at the house of Rev. Mr. Brown, in Brattleboro, Vt, on Monday, June 12th.

By order of the Scribe.

QUARTERLY CHARITY LECTURE.

We remind our readers of this ancient Charity Lecture on Sabbath Evening at six o'clock in the Old South Church. The exercises will close before candle light, and it is hoped will be better attended than has been the case recently.

ORDINATION AT NORTHAMPTON.

The Ordination of Mr. Rufus Ellis as Pastor of the Second Congregational Church at Northampton, will take place on Wednesday, June 7th. Sermon by Rev. G. E. Ellis of Charlestown. The Council will convene at the Mansion House at 9 A. M.

INSTALTATION AT BOLTON.

On Wednesday, 24th ult., Rev. Richard S. Edes was installed as Colleague Pastor, with Rev. Isaac Allen, of the Congregational Society in Bolton, Mass. We hoped to have received from the Scribe of the Council, or some other friend present, a full account of the services. Not having received it, we are only able to state, simply the order of services.

Introductory Prayer, by Mr. Gilbert of Harvard; Sermon, by Mr. Miles of Lowell; Installing Prayer, by Mr. Allen, Pastor of the Society; Charge, by Mr. Allen of Northboro'; Right Hand of Fellowship, by Mr. Sears of Lancaster; Address to the People, by Mr. Hill of Worcester; Concluding Prayer, by Mr. Lincoln of Fitchburgh.

Two original Hymns were sung, which, if a more full account of the services is sent us, we shall publish next week.

We would gladly publish, in the same connexion a sketch of the ecclesiastical history of the parish, if those who have access to the documents from which the facts may be drawn, will have the goodness to prepare and send it, either for next paper, or any other.

OBITUARY.

For the Register and Observer.

MRS. DIANTHA P. ROBINSON.

Deceased, in Medfield, suddenly, Mrs. Diantha P., wife of Rev. Charles Robinson, and daughter of Hon. John Prentiss, Keene, N. H., aged 39.

Mrs. Robinson died in a way which she always regarded as desirable to a prepared mind. In a moment, as it were, and without much apparent suffering, she passed into the presence of that Being, on whose mercy she ever relied with a most confiding, unwavering, and childlike faith. 'Oh, I have no distrust, she said, in a late dangerous sickness, from which she happily recovered, I have no distrust of his compassion and forgiving love. My faith is strong; I am willing to go now, if now is my appointed time. I have no dread of death. Without a fear I can commit myself to him who judgeth righteously. Where should the child feel safe but in the arms of the infinite Father? We must be separated some time or other. Let us say, God's will be done. Now take my hand, kneel down and pray.'—Yes, if simplicity and godly sincerity, if goodness and purity of heart, if a charity, large and fervent, and a piety, humble, cheerful and filial, be a preparation for death, she *was* prepared. She walked with God, not in an austere and gloomy formalism, but in a true spirit of adoption, a free, trusting, loving spirit; and an obedience which sprang spontaneously from the heart. She saw her Maker, felt and enjoyed his glory and goodness, not only in the face of Jesus Christ, but in the bright revelations of nature and the human mind,—in all that is beautiful and true in poetry, in song, in human sentiment and affection,—and through these, she often held rapt communion with the great Parent mind. Her views of religion were singularly cheerful and bright, borrowing some of their lustre and warmth doubtless from her own sunny temper,—nor could they ever be chilled or darkened, in the least degree, by any shadow of speculative doubt. Oh, how she loved the Sabbath. It was always to her a day of high and happy excitement, and the intensity of sympathy and interest with which she entered into its services, was often too much for her poor, weak, physical powers. The very last record which she made in her scrap-book shows the habitual state of her mind and feeling in relation to their subject. It is from Psalms xxvii. 4—'One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' She has ascended, we hope, and trust, and believe, to his bright temple in the heavens, there to behold forever his unveiled glories, and to drink of those rivers of pleasure which flow at his right hand.

Mrs. Robinson has left behind her a large circle of attached friends, who will miss and mourn her untimely departure; but oh, there is one who feels it more than all the rest in the utter desolation which it has brought to his home and to his heart.

GENERAL INTELLIGENCE.

MASSACHUSETTS HISTORICAL SOCIETY

On Monday afternoon this society held a meeting for the purpose of celebrating the second centennial Anniversary of the confederation of the New England colonies. The meeting was well attended. A Delegation from the New York Historical Society, of which were Mr. Beach Lawrence, the Vice President, Mr. Jay, Mr. Willis Hall, late Attorney General, Mr. Catherwood, and others; and full delegations from the Historical Societies of Connecticut, Rhode Island, New Hampshire, and we believe from several other States, were present. The Pennsylvania Society was unrepresented, having a celebration of its own about this time. An address was delivered by the Hon. John Quincy Adams, in the Rev. Mr. Frothingham's church, in Chauncy Place. It was devoted to a review of the history of the colonization of New England, and the peculiar circumstances and principles in which it originated. It was able and interesting, and copious in allusions to historical facts. In the course of his remarks, the leading characteristics of the puritans were ably treated, and their services to posterity eloquently set forth and acknowledged; and although the orator was obliged, as we learn, to omit a large portion of his prepared address, he occupied an hour and forty minutes much to the gratification of a large and very select audience.

The American Board of Commissioners of Foreign Missions held their annual meeting in the Tabernacle, New York, on Friday. From the annual report we learn that the board has under its charge 26 missions, 81 stations, 133 ordained missionaries, 200 male and female assistants, 117 native helpers—making a total of 469 missionary laborers. There are 17 printing establishments and 31 presses. The Bible has been translated into 32 languages, and distributed among more than 450,000,000 of people. There are 1618 free schools containing 27,000 pupils, and 8 seminaries containing 1100 pupils. There are under the charge of the board 60 churches and 23,000 members. The contributions to the society last year amounted to $200,000; its expenditures to $260,000.

American Printed Calicoes.—Our own printers from small and imperfect beginnings, have arrived at extraordinary perfection, in producing this article. No printers in the world can now equal them in beauty and permanence of color. The importation of the article is almost entirely abandoned, while the exportation is going on to a considerable extent.

The quantity of Calicoes printed in this country is now estimated at 100,000 pieces, or 3,300,000 yards per week; and such is the extent of the trade in these goods that they are beginning to form a distinct and separate branch of business, and a large warehouse has been opened in Pearl street, by Messrs Lee & Brewster, for the purpose of dealing in this article exclusively; and the proprietors state to us that, though they would gladly improve their assortment by adding any foreign prints which might be desirable, yet that the market affords few or none of that character.

Their assortment, without the aid of foreign goods, amounts to near 1000 different patterns and colorings.

No less than 20,000 packages of various domestic cotton goods have been sold within a few days for export to China, and a considerable quantity have been shipped to England.—*N. Y. Tribune.*

Tartar on the Teeth.—M. La Baume ascertained that washing the teeth with vinegar and a brush will in a few days remove the tartar, thus obviating the necessity for filling or scraping them, which so often injures the enamel. He recommends the use of powdered charcoal, and tincture of rhatany afterwards, which effectually in his opinion, prevents its formation.

Astronomical Apparatus.—We are happy to learn, says the Daily Advertiser, that the amount of $25,000, which was a short time since proposed to be raised in this city for the purchase of a Telescope and other astronomical instruments, is all subscribed. Of the above sum $5000 were subscribed by one gentleman, $1000 by another, several sums of $500 by other individuals, $3000 by the American Academy of Arts and Sciences, and $100 by the Society of Diffusion of Useful Knowledge. A considerable length of time will doubtless elapse, before the principal telescope can be manufactured, but measures we doubt not will be immediately taken for having it in progress without delay.

Death of Sir Charles Bagot.—The Albany Argus of Tuesday says: 'We regret to hear that Sir Charles Bagot, late Governor General of Canada, died at Kingston on the morning of the 19th inst. at 7 o'clock.

Flogging in Schools.—The following resolutions were adopted at a Convention of the Deputy Superintendents of the New York Common Schools, held at Albany recently.

Resolved, That *Order* is indispensable to the utility and efficiency of schools, and must in all cases be enforced.

Resolved, That *Physical Force* and *Corporal Punishment* ought never to be appealed to *until all higher appeals have been tried in vain.*

Resolved, That, in the opinion of this Committee, the necessity of *physical coercion will decline in exact proportion as the intellectual and moral nature of children is properly developed;* and that humane teachers will find in this consideration a strong incentive to renewed zeal in the discharge of their duties.

The Lowell railroad, which, when projected, was calculated by an intelligent committee to yield a nett income of $36,000 a year, has, by the facilities afforded by railroad communication, increased its nett revenue to $160,000 a year.

Hartford and Springfield Railroad.—It is understood that a negotiation has been pending between the directors of the Hartford and New Haven Rail Road, by whom the construction of the Hartford and Springfield Road has been undertaken, for uniting this last named road with the Western Road, at a point west of the Connecticut river, and to make use of the Bridge and Springfield Depot of this road.

The Boston Daily Advertiser thus refers to the fact.

This arrangement if carried into effect, will save a heavy expense, by rendering unnecessary the building of another bridge. We learn that the Hartford and New Haven Rail Road Company, by means of an additional subscription to their stock, and a loan, have secured a sufficient amount of funds for the building of the road to Springfield. This road will bring an important accession to the travel of the Western Rail Road, by opening a new steam route, particularly adapted to day travel, between Boston and New York. It will be particularly advantageous in facilitating the intercourse between this city and New York, by furnishing a mail communication to arrive in each city at night.

In connexion with this improvement, we are happy to state that a proposition is under consideration, for building a branch of the Western Rail Road, leading from the main road at Springfield, to Cabotville. The construction of such a branch will, doubtless, afford a considerable augmentation to the business of the parent road, as in the present state of communication with Cabotville, much of the transport of merchandise to and from that place is effected by boating to and from Hartford. By extending the rail road communication to Cabotville, almost the whole business of that thriving place will be secured to the rail road, and it will consequently be directed with equal facility to this city as to Hartford and New York.

Fire in Taunton.—A distressing fire occurred n Taunton on Wednesday evening. It commenced about half past 8 o'clock. The Taunton Whig says:

The fire spread with such rapidity that all the buildings on the south side of Main street, between Brewer's Block and the Crocker House, were either consumed or destroyed to prevent the further ravages of the fire. Ten buildings have been destroyed in five hours. The total loss on the buildings alone is estimated at $30,000, and insurance is effected nearly equally at the Mutual Office, Worcester; Etna, Hartford; Bristol, New Bedford; and Cohannet, Taunton. The Whig says, the scene beggars description. We never witnessed greater confusion—or fire do its work with so little impediment from the gaping, staring, inert crowd of hundreds of *men!* nor did we ever witness a more persevering devotion by the *women*—to the rescue and assistance of their neighbors and friends. They discharged *their* task *manfully*.

Noah Webster—This venerable man has at length gone to his rest. He died at his residence, in New Haven.

Seventeenth of June.—It is expected that the celebration of the finishing of the Bunker Hill Monument on the 17th instant will be an occasion of great interest, and display. The New Bedford Bulletin says:—

Military from all the New-England States, and from New-York, are expected to be present, to the number of some thousands, and will doubtless present a most imposing spectacle, while the presence of the chief executive officers of the State and Nation will add unusual dignity to the celebration. And the oration—we can conceive easily what that will be, coming from the lips of such a man, on such a spot, on such an occasion.

FOREIGN ITEMS.

From England.—The Steamship Acadia arrived at this port on Wednesday morning. She brought the Liverpool mail of May 19th. The English news is unimportant. The India mail of April 1st had arrived, and by it was received a confirmation of the news respecting the success of the military operation of Sir Charles Napier in Scinde. One of the papers says:—

'In the capital of Scinde, treasures and jewels to an amount considerably exceeding one million have been discovered. Doubts have been entertained if this treasure trove is to be considered prize money. Lord Ellenborough has declared, according to rumor, in favor of the army that won the city of Hyderabad. The matter has been referred to the Queen in Council. In the meantime, the Governor-general has declared Scinde to be a British province, abolished slavery in it, and appointed Sir C. Napier to be the governor; and also declared all transit duties abolishee, and the Indus open to the ships of all nations.

The news from China extends to the 21st February. The latest was brought to Bombay by an American schooner, the Zephyr, which is now plying as an opium trader from Bombay to China, and is remarkable for her swift sailing. The Emperor has ordered an investigation into the murders of the crews of the Ann and Nerbudda at Formosa. Nothing had been done in the arrangement of the commercial treaty, for the British Plenipotentiary appeared to be waiting for the treaty as ratified by her Majesty. The Chinese Commissioner and he were on good terms. Doubts are said to exist of the durability of any arrangements now entered into. The Chinese were busy in repairing all their forts and in strengthening their positions in the different places attacked last year. Trade was dull, but expected to revive speedily. At Canton some dissatisfaction still prevailed. The immature revolt at Manilla had been put down, and the rebels executed. It had for its object to declare the independence of the islands of the Spanish yoke.

MARRIAGES.

In this city, May 25, by Rev Mr. Gannett, John G. King, Esq., to Miss Jane F., daughter of Gustavus Tuckerman, Esq.

On Tuesday, May 30th, by Rev Mr. Coolidge, Mr. Edward L. Keyes to Miss Lucy, daughter of the late Col. A. S. Brooks, U. S. A.

In Brookline, on Sunday last, by Rev Dr. Pierce, of B., Mr. John Champney, Jr. to Miss Harriet, eldest daughter of George Morse, Esq., all of Roxbury.

DEATHS.

In this city, on Saturday last, Mr. Samuel Ruggles, aged 72.

26th inst., Charlotte A. wife of William K. Blanchard, 21.

On Sunday, of consumption, Melissa H., wife of Jehiel Todd, 25.

On Monday, Edward Tuckerman, Esq., 68.

Mr. Thaddeus Mason Harris Lyon, 28.

In Cambridgeport, on Monday, Mrs Adaline, wife of Wm. H. Hartwell, 32.

In Newburyport, 27th inst., Miss Elizabeth Wyer, daughter of Nathaniel Tracy, Esq., of Boston, 21.

In Chilmark, 25th inst, Rev. Wm. Spofford, 22.

WESTFORD ACADEMY.

THIS INSTITUTION has for a year past been under the care of Mr F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision on the part of teachers and scholars, that give a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

Instruction given in all branches. Terms $3 per quarter. Music on piano forte, $5 extra. Drawing, free of expense.

Board from $1 25 to $2 per week.

Summer term commences as usual, on the first Wednesday in June, 7th day.

WILLIAM H. WHITE, EPHRAIM ABBOT, J. W. P. ABBOT, } Committee of Examination.

—References—

Rev. Dr. Walker, Prof. C. C. Felton, Cambridge. Thomas Hopkinson, Esq., Julian Abbot, Esq., Lowell.

Rev. Alexander Young, Rev. Lemuel Capen, Boston. 3m j3

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

DANIELL & CO., No. 201 Washington street, have lately added to their large and extensive assortment a great variety of new styles of Goods, suited to the present season, and can offer as handsome an assortment of desirable Goods as can be found in the city, among which are the best styles of Black, Blue Black, and Colored SILKS, in great variety of styles and colors.

A large assortment of new and fashionable SHAWLS.

MOUSLIN DE LAINES, of all kinds and colors, printed and plain.

One of the handsomest articles to be found for thin dresses. Printed Muslins and Lawns, new styles.

WHITE GOODS, of all kinds.

Every description of White and Brown Cottons, of all widths. Also, a new style called Double Cotton, an excellent article. Purchasers are invited to examine it.

Linen Goods. Having long paid particular attention to the article of Linens, we feel confident that the styles we sell will give entire satisfaction. We have now on hand a large assortment of every description, from the most approved manufacturers.

Linen Cambrics and Linen Cambric Hdkfs.

Housekeeping Goods. Consisting of Quilts, different kinds—Rose, Witney, and Bath Blankets—Linen Damask Table Covers—Damask Napkins, Towelling, etc. etc.

Embossed Piano and Centre Table Covers.

Mourning Goods, always on hand, of every description. Hosiery and Gloves.

Our Customers are assured that we still adhere to ONE PRICE. Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way.

As our advantages in conducting our business are equal to any other establishment, we are enabled to offer our goods as low as they can be found in the city. Our motto is 'Small profits and quick sales.' j3

MONTHLY MISCELLANY For June, edited by Rev. E. S. Gannett. Contents:

Godly Sorrow.
Mental and Moral Attraction.
Hymn for the Sacrament.
The Baptism for Death.
The Demand for a Revival of Religion.
A Sermon.
Notices of the late Rev. Peter Whitney.
Husbands and Wives.
Second letter to a Sunday School Teacher.
Notice of the late Rev. John Simpkins.
Notices and Intelligence.

This day published by W. CROSBY & CO., 118 Washington street. j 3

FRENCH SHOES'—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 159 Washington st. m27

LIBERAL PREACHER.

WILL be published at the office of the Christian Register, and at the Bookstores during the first week in June, Nos. 9, 10, 11 and 12 of the Liberal Preacher, Vol. X., (Vol. VI., New Series) with title page and contents.

The above numbers will be stitched under one cover, and will be accompanied by a complete index.

1st, To the names of Authors.

2d, To the topics of Discourses.

Subscribers, who are omitted in the distribution, may obtain their numbers, at the office of the Christian Register, No. 19 Water street, where complete sets of the work will be for sale. may 27

WINDLASS BEDSTEADS,

AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

CHEAP CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of WASHINGTON AND SUMMER STREETS, BOSTON—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

CHURCH CARPETS.

☞New Brussels Carpets, at $1 50.

Painted Carpets of all sizes.

☞The whole Stock consists of upwards of

20,000 YARDS,

And will be sold at Auction Prices.

SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

BROADCLOTHS & CASSIMERES,

AT THE

NEW YORK AUCTIONS.

This Gentleman has been engaged in this Trade for many years; has visited, personally, all the different Factories in

ENGLAND, FRANCE AND GERMANY,

and become intimately acquainted with all the various Styles and Mode of Manufacture.

With these advantages, and coming into the Market in its present depressed state, they will be able to offer to purchasers an assortment of the very best description of Cloths, Cassimeres, Satinets, Vestings, and Summer Stuffs, at

LOWER PRICES

than ever offered before in Boston, viz:—

American Broadcloths	from	150 to 250
English	do.	from 250 to 400
German	do.	from 350 to 500
French	do.	from 400 to 600
Cassimeres & Doeskins	from	55 to 150
Superfine do.	do.	from 150 to 225

Every description of Dry Goods constantly for Sale, at Wholesale or Retail, at very low prices, at

HENRY PETTES & CO.'S,

Four Story Brick Warehouse, at the corner of Washington and Summer Streets, BOSTON.

April 29, 1843.

EXTENSIVE RETAIL DRY GOODS

WAREHOUSE.

THE SUBSCRIBERS earnestly solicit the attention of Purchasers to their large and valuable Stock of Rich Dress Silks, Cashmere Shawls, and other Fashionable Dry Goods, now open for the Spring Trade. To attempt to describe these articles in an advertisement, would be useless, and superfluous to those who have ever visited our Extensive Warehouse. To those who have not, we can say, that it is much the largest of the kind in New England—occupying four spacious floors of the large building at the corner of Summer street.

The plan of the business is, to combine all its branches in one great establishment—and, by this means, to secure to our customers all the advantages that can be gained by making our purchases in large quantities, and at low prices; and also, by an increase in the amount of Sales, to be able to reduce the profit—and thus to sell the

BEST GOODS AT THE LOWEST POSSIBLE PRICES.

With these views, they now offer a complete assortment of Rich Silks, Fashionable Shawls, and other Foreign Dry Goods, Low-priced Prints, Mousselin de Laines, and American Goods, Carpets of all kinds, Painted Carpets, Broadcloths, Cassimeres, and Vestings. The amount of the whole exceeds

100,000 DOLLARS,

and every article will be sold at so low a price, as to give entire satisfaction to the purchaser, and realize the motto of

Large Sales of a Small Profit.

HENRY PETTES & CO.,

No. 224 Washington st., Boston.

May 6, 1843.

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Allen, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN, B. W. HILDRETH, S. R. PHELPS. } Com. of Trustees.

May., 1843. 3w

SCHOOL FOR YOUNG LADIES.

A GENTLEMAN, having a pleasant and healthy location, within about twenty minutes ride of the center of one of our pleasantest county towns, would receive into his family several Misses, to be instructed in studies suited to their years, by a young lady residing in his family, well qualified for the duty. Every proper attention will be given to the health and manners, as well as to the moral culture and discipline of the pupils. Inquire at this office. m27

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Buckings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. m29

WHITTIER'S NEW VOL. OF POEMS—Days of My Home, and other poems—this day published at TICKNOR'S. m27

POETRY.

For the Register and Observer.

THOU ART THE MAN.—Bible.

'Thou art the man!' the prophet cried,
To David, Jesse's royal son;
'I am,' the monarch's heart replied,
'I know the sinful deed I've done.'
Such is the case with all mankind,
As happened to the royal bard;
For guilty sinners ever find
Transgressors' ways are truly hard.
Thou art the man! was not in vain
Spoken by Nathan to the king;
In every culprit's ear from Cain
He hears the startling sentence ring.
Thou art the man! heart-rending sound,
Salutes each hour the murderer's ears;
To him it comes from blood-stained ground,
And overwhelms his soul with fears.
Thou art the man! with awful dread,
As when the winged lightning flies,
Bursts, like the thunder overhead,
On him, who utters heinous lies.
Thou art the man! in accents loud
Oft penetrates the drunkard's soul,
Who goes among the thoughtless crowd,
And madly drains the noxious bowl.
Thou art the man! prophetic speech,
The hypocrite must sorely shock,
Who, called the gospel's truth to preach,
Feeds not with living bread his flock.
Thou art the man! forever rings,
And overwhelms his soul with gloom,
Who wrongs the trusting heart, and brings
Frail woman to an early tomb.
Thou art the man! a doleful knell
Forever fills his soul with dread,
And kindles there the fires of hell,
Who has committed crimes and fled.
Thou art the man! the villain hears,
The vile imposter, knave and cheat,
Who bathes the widow's cheek with tears,
And robs poor orphans by deceit.
Thou art the man! in thund'ring tone
Appals the robber in his den;
He dwells in terror there alone,
And shudders at the sight of men.
Thou art the man! by him is heard,
Who violates the marriage vow;
The judge within his breast is stirred,
And on him passes sentence now.
Thou art the man! the pirate hears,
While sailing on the watery deep,
Forever ringing in his ears,
And causes oft the wretch to weep.
Thou art the man! in tone severe,
Will strike the vilest sinners dumb,
When at the judgment they appear,
Unfitted for the world to come.
Go, visit earth's remotest bounds,
Where'er a wretched sinner dwells;
Thou art the man! for ever sounds
And to his soul of judgment tells.

Waltham, 1843. C. F.

MISCELLANEOUS.

OLIVER CASWELL.

This blind and deaf-mute boy is now 13 years old, and his progress during the past year in the acquisition of language and of other knowledge has been very gratifying. He has been perfectly docile and obedient; and is one of the most sweet-tempered affectionate boys I have ever known. Since the first desperate resistance which he made to authority, he has never shown the slightest hesitation or even disinclination to do whatever I have required him to do, and he has also been obedient and respectful to those who have any authority over him. It may seem difficult to conceive how he should know those persons; but he does know them, and cannot be imposed upon by his fellow pupils.

He is rather lymphatic in temperament, and has by no means that rapidity of thought and action which characterises Laura in so remarkable a degree. But though very quiet in his deportment and slow in all his movements, his smiling and intelligent countenance gives him an interesting appearance, and his thickset frame indicates strength and endurance. The most remarkable trait in his character is his affectionate and cheerful disposition. He is a favorite throughout the house; every one loves him; every one gives him a kiss or caress on meeting him; and he greets all with smiles in return. He is uniformly cheerful, and seems to have that enjoyment of existence which characterises Laura, though unaccompanied by the keen zest that makes her buoyant, while he is only calm.

He does not manifest his affection for others by those active demonstrations which she is constantly making. It does not seem a necessity of his nature to unburthen himself by kisses and caresses to others; but he is evidently pleased at receiving them. And though he seldom returns them, still he is evidently deeply attached to many of the persons about him, and manifests his love and sympathy by natural language which cannot be mistaken.

A great deal of time has been spent during the last year in communicating to him a knowledge of that indispensable requisite for the development of mind, arbitrary language; and he has profited much thereby. He acquires words slowly, and uses them slowly, but takes great pleasure in both processes, and has already made a considerable acquisition of words. For instance, here are some of his sentences as he made them early in the year. Wishing to inform his teacher that he had been out fishing with two persons, he said, '*Oliver, fish, boat, Thomas Bradford.*' Pointing out to his teacher a rat hole in the wainscot he said *eat rat*. Having made a little boat and rigged it with sails, he put it into a trough of water, and, blowing too hard, overset it, which he related to his teacher thus—*Water, boat, Oliver, blow, fall.* Wishing to express the fact of witnessing a person sawing and cutting wood, he said, '*wood, saw, Thomas;*' and '*wood, axe, cut, Thomas.*' The slaughtering of the pig which he had been made to comprehend before he came here, and which was referred to in the last report, seems to have made a strong impression on his mind. One day he wrote down of his own accord '*Pig, fall, knive, cut, leg, Oliver,*' which I interpret; the Pig fell down cut by a knife, and he, Oliver, used his legs, and ran away.

The following extract from his teacher's journal shows the ease with which verbs are taught. July 15—'tried to make Oliver familiar with the use of a verb in connexion with adjectives. He asked for a cracker, I went with him to get one, and told him 'cracker is round;' he smiled and nodded his head, as much as to say, I understand it. Afterwards he applied it to other things of himself saying 'button is round, ball is round, &c.' My former plan was to go on step by step, and give the different parts of speech separately, beginning with nouns, but reflection has convinced me this was wrong. Whenever the deaf-mute indicates through natural signs, assertion, negation, interrogation, quality, &c., then is the time to give him the corresponding arbitrary signs or words, which he by mere imitation, and without requiring any explanation, immediately adopts.

When he was taught that persons have two names, he was very much interested and went on to ask the second name of all the members of his family, as John Caswell, Richard Caswell, &c.; but afterwards asking the family name of one of his school mates, which happened to be Caswell, he was sorely perplexed, and much of the value of the lesson was necessarily lost from inability to explain to him the apparent violation of a rule which he seemed himself to have established. He also inquired what was the second, or family name of cat, dog, &c. One of his exercises is when alone to put down words and sentences by inserting metallic types in the form of pegs into a board pierced with holes to receive them. He can write quite well with a pencil, but this method of putting down words with types is better, inasmuch as it enables his teacher to make him correct his own sentences. He generally puts down the words in what is probably the most natural order, placing the one of leading import first, as *Jacket, Oliver, give, mother;* that is mother gave me (Oliver) the jacket: the jacket,—the principal object; to him,—the second; given,—the third; by his mother,—the fourth. Having been drawn upon a sled on the snow, he said '*ride, Oliver, sled, snow, rope, Thomas;*' that is Oliver rode on a sled on the snow, the rope held by Thomas: and *fall, Oliver, sled, snow, rope, Thomas;* that he fell from the sled on the snow, the rope being drawn by Thomas; the word significative of the leading idea coming first in each case. One chilly day he perceived that the dog was wet, trembling with cold; and on his teacher saying to him interrogatively, *Walk?* that is, will you go to walk, he said, *walk, no, rain;* and added, *shake, cold, dog.*

Like Laura, and like all children, indeed, he is very fond of using new words; his teacher having explained to him the word *hurry*, he amused himself during the rest of the day by saying *hurry* to every one he met, and pushing them along to show them how to hurry. Having learned a word, he easily and of his own accord makes various applications of it. For instance, having learned the use of the verb *is*, when his teacher caused him to shut the door, and then to spell door *shut*, he added, *door is shut.* He then took up an umbrella, and made signs to know what the cover was called, and being told, cloth, he said, '*umbrella is cloth.*' Having fallen over a sled, and hurt his leg, he said to his teacher, '*Oliver, hit, fall, leg, sled, hurt; leg sore; Oliver blind;*' that is, I hit, in falling, my leg against the sled, and hurt it; my leg is sore; I was blind.

He is much inclined to frolic, and sometimes tries to excite laughter by saying extravagant things; as, '*house can laugh*'—and then laughing at it himself; rolling a button on the floor and saying, '*button can walk.*' He seems to understand readily that mere play is intended, when one holds him over a place from which he might fear to fall, or when one tells him any thing extravagant; but is inclined to put implicit reliance on what is said in an ordinary way. For instance, when I had gone away, to be absent, as he was told, for two nights, but returned the next day, his teacher said to him, 'Doctor has come;' he replied, '*No! Doctor will come after one;*' that is, after one night more: but, being again told I had come, he seemed troubled, and replied emphatically, and with a look of reproof, '*No! Doctor will come after one night; Rogers not know!*' He understands when words are to be taken interrogatively, by a peculiar manner of using them, and will answer affirmatively or negatively. For instance, his teacher said to him a few days ago, 'Did Oliver go with Bradford to see sister?' '*Yes.*' 'When?' '*Yesterday,*' said he. He makes this visit weekly, and on a particular day, and said, '*Oliver will with Bradford after five nights;*' that is, will go with Bradford after five nights. Being asked, to see who? he replied, '*Sister.*' He has learned to count pretty correctly as far as fifty but he always *fives*, (as the old form of expression is,) that is, counts his fingers; if he is counting leaves, for instance, and finds eighteen, he will hold up both hands, with the fingers spread out, then one hand with the fingers, then one with three fingers. His progress, however, is slow in this as in other studies.

We have never had occasion to give him any lessons on propriety, either as to personal decency, or moderation in eating; and yet in both respects his conduct is not only unexceptionable, but, as I think, remarkable. He is a very moderate eater, and chews his food very deliberately. He does not crave so much as most other children, but is fond of odors, especially of flowers; and the pleasure which he derives from visiting a green-house seems almost equal to that obtained by persons with all their senses. He has a sense of property, and though not particularly acquisitive, asserts his right to his own, while he always respects the rights of others.

I have said that he is cheerful and affectionate. There have been very few exceptions to this in his conduct. He has rarely shown marks of temper, and only when he had been teased or imposed upon, or thought he had been, and then he becomes passionate, and seems bold as a little lion. There is much manliness about him, and he takes great delight in those exercises which require strength and activity. In our gymnasium he is one of the strongest and most expert performers, leaping the bars, clambering the ropes, and swinging himself about in the air, with entire fearlessness. When injured, he bears it bravely; rubs the part injured, and conceals his emotion, or, if a tear is forced out, it is unaccompanied by a groan. He has a very strong frame, and is seldom ill; but when any thing ails him, he drops his head, sits quietly, or goes to bed, without any whining or any complaints. Sometimes, when he is grieved by a friend going away, he seems to be full of emotion, which, however, he conceals, though the tears sometimes trickle down his cheeks. He seems perfectly truthful and conscientious, though I am sure no one ever gave him any lessons upon the necessity of being so. Finally, without that remarkable degree of mental activity which makes Laura so apt a learner, he is in every respect a most interesting and beautiful boy, and it cannot be doubted that, by long and close perseverence in the course of instruction which has been adopted for him, his mind will be developed, and he will become an intelligent and happy man.

—

JULIA BRACE.

This deaf blind mute, who became so widely known during her long residence at the excellent Institution for Deaf Mutes in Hartford, has been with us since April, 1842. It will be remembered that in the last Report a brief notice was made of her, though she had then been a pupil only a few weeks, and that much difficulty was anticipated, not in making her understand the connexion between arbitrary signs and things, and not in imparting to her a knowledge of many external relations, qualities, &c., which she did not possess, but from her want of interest in learning. She has, however, rather agreeably disappointed us in that respect, and she has kept up her interest in her new studies to the present time, being always pleased to learn a new word; but, unfortunately, she cannot remember the words any length of time. This is the natural result of the long inactivity of her brain, and of her having passed the age when the perceptive faculties are vividly and almost spontaneously at work.

Following nearly the same course with her as with Laura and Oliver, she was taught to make the letters of the alphabet with her fingers, by taking articles having short names, as hat, pen, pin, &c., and putting the fingers in a particular position for each letter. These positions of the fingers thus became to her not three letters of the alphabet, but a triple sign for the object. Increasing the number of the objects, of course she gradually learned all the letters of the alphabet. She learned to combine these signs or letters in various ways, and can ask for many things, as mug, cake, bread, &c., but she does not like to do so if she can make herself understood by her old and imperfect signs.

She has learned to use the metallic types with letters upon their ends, and can put down many words: for instance, her teacher gave her a piece of cake and spelled the words, Julia, eat, cake; after which Julia of her own accord went to her board and set up the words with her types, *Julia, cake, eat.*

She was out one day this winter with the girls and her teacher frolicking on the snow. The day after she was in great glee at the recollection of it, and seemed by her sign, to try to recapitulate the events, and in her eagerness spelled on her fingers, '*st fall snow;*' st is an abbreviation of a persons name who was with her, and to whose fall on the snow she evidently alluded. It is perfectly obvious, therefore, that there was no natural incapacity for language, and that she might learn it now but for the long inactivity of her faculties, and for her possession of certain vague signs by which she can express some of her animal wants; for as to intellectual expressions she has none. Whether at her age.—and from the limited advantage which she can derive from instruction,—her guardian will consider it expedient to increase the necessary expense of the slow and tedious process of communicating knowledge to her, is very doubtful.

As much has already been published concerning her, I shall not swell this report by dwelling longer on the case.

S. G. Howe.

RUSSIA AND HER EMPEROR.

The following is from the correspondence of the Newark, N. J. Daily Advertiser:

The Emperor is now 47 years old, and, for the last 20 years his life has been one of constant enterprise and toil. The affairs of his overgrown Empire, of which he claims the title of 'Father,' are all to be kept under his immediate superintendence: if a courier arrives from Siberia, or Warsaw, or the shores of the Caspian, he must overlook the dispatch; if his grenadiers are to parade, he must be present; even if a fire breaks out in his capital, there he is, puffing, sweating, and shouting with the best of them.

Those who have seen his Majesty describe his appearance as imposing in the extreme. He is 6 feet 2 inches in height, finely formed, with great breadth of shoulder and chest, great length and symmetry of limb, with a large, blue, piercing eye, Grecian nose—and every part of his frame is in the same colossal proportion. At the royal levee he is distinguished amid all the jewelled and sabred princes by his plain dress and commanding figure, and he towers above them all, like the first king of Israel among the shepherd warriors that surrounded him. He is the gigantic head of the most gigantic Empire on earth.

Russia is certainly a most wonderful country. Stretching around three quarters of the globe, it already numbers 70,000,000 of inhabitants, and in a century more may number 100 millions!—It embraces every variety of soil, product, and occupation, from the stunted pines of Archangel to the blooming gardens of the Cremin, from the hunters of bears on the ice hills of Kamschatka, to the diggers of salt in the mines of Cracow.—The rich wheat fields on the shores of the Black Sea pour their annual produce into the granaries of Odessa: the shepherd of the interior pastures his immense herds on the central steppes, and, at each returning fair, drives the firstlings of his flock to the bazaars of Moscow; while from the frozen north, where life well nigh 'goes out,' the hardy forester floats down, during his short lived summer, the furs which he had taken beneath the light of the Aurora during his long wintry night. All this varied population are divided into two classes.

First come the hereditary nobles—huge sons of Anak, purse proud, high spirited, and for the most part ignorant; rolling in splendor and filth, covered with diamonds and vermin—a set of princely desperadoes, ready at any time for a revel or a muster, a masquerade, or a campaign. From these riotous nabobs, two or three of whom could buy up the whole of Iowa at 'government prices,' there is but one step to the *Serfs*, in comparison with whom our Southern slaves are free men indeed. Herds of them throng all the plantations of the nobility, working without pay, living on rye meal and chopped straw, until they can live no longer, and then die, leaving a wretched inheritance of bondage to their children.

This immense empire, with its great territory and its great diversity of rank, is controlled by a standing army of 500,000 infantry—100,000 horse and 50,000 artillery men—and this army is controlled by the 'Autocrat of all the Russians.'—This I hold to be the strongest government in existence. In case of an invasion, the inexhaustible wealth of the nobles, and the inexhaustible numbers of the serf-hood would supply an army of one million fighting men! Of this army, the infantry are admirably drilled, well uniformed, highly expert in the use of the bayonet, and the hardiest soldiers in Europe. The cavalry are good, and the artillerymen are good, but the great strength in defensive warfare lies in the *Cossack horsemen.* Who can read without admiration and terror of these wild cavaliers of the desert—of their intense attachment to their country—of their tiger-like cunning in lying in wait for their prey, and their ferocity in destroying it—and of their astonishing power of endurance, sleeping on their horses, and baking their meat under the saddle! To see one of these troops of marauders in their green jackets, red breeches, and jockey caps, with a matchlock slung over their shoulders, and a twelve foot pike in their hands, rise up suddenly from the horizon like a cloud of sand, and come scouring over the plain with 'whoop and halloo,' must be a frightful apparition to an invading army. Bonaparte's Frenchmen saw it often to their sorrow, and fell before it like the Simoom.

But what will the ambitious despot, Nicholas, with an ambitious, conquest-loving people like the Russians, do next? It is very easy to see what he *would* do if it were not for the fleets of England. Turkey would soon go into that capacious maw which has already swallowed Poland, and a great part of Persia, without appearing to be any nearer *full* than was the Slough of Despair after all the contributions of stone and rubbish from the Land of Destruction. The Empress Catharine long since saw, that the possession of Turkey would give her possession of the Archipelago, and the key of the whole East, and therefore she erected a column on the frontier of the devoted country with this inscription: 'This is the way to Constantinople.' That column is the guide post of Russian politics; and should another general war break out, an army of Russia might soon be seen marching by it, in triumph, bearing the spoils of the oldest capital in Europe to a city which one hundred and fifty years ago was a frozen marsh.

From the Philadelphia Sat. Courier.

THE LAST PARTING.

By Joseph R. Chandler.

On the little cross-cut called Pear street, running down from Third to Dock street, there is a large lugubrious building, which, in the course of the last twenty years, has been used for almost every conceivable purpose, from a turner's shop to a meeting house, and even a Jewish Synagogue. The character of the building is not inaptly set forth by a scriptural quotation, which our Hebrew brethren placed on the outer wall, while they were tenants and worshippers within;

'How dreadful is this place.'—Genesis.

The rear of this ancient building extends towards our establishment, and its back windows are within a few feet of the windows of our sanctum.

Last autumn, the Directors of the Public Schools hired the lower part of the building for a Primary School, and placed within its walls a host of little children. With their windows and ours closed, we could hear their noise, the tumult of a hundred tiny voices; and we thought there was weight in the monition of a friend, that 'next spring we should be finely annoyed with their clatter, when the windows of both buildings, and the throats of the youngsters should be wide open.'

Late in the spring the windows were opened, and occasionally, the multitudinous voices of this host reached us across the short distance. They were singing their morning hymn, or closing the day with their evening song. But neither matins nor vespers disturbed us; our pen slid easily over the paper, and our thoughts moved as regularly in the small noise of these songsters, as if 'silence and night, twin sisters,' had sat at our elbows, with finger on lip, gazing into that distance which suggests no words, and asks no voice for the thought that it inspires.

Occasionally we would pause in our business, as the anthem arose, and feel our heart rise with gratitude to him that had perfected praise from such mouths.

We rarely saw the little folks. A high brick wall cut off all sight from our lower windows, and there was so much harmony in the singing that we never learned to distinguish one voice from another. It was a perfect whole, made, perhaps, from the perfections of parts, but more likely from the skilful combination of little voices.

It was rare, indeed, that we could understand a *word* of the hymn which the little choristers gave forth. Their low, delicate utterance was breathed out so gently, that we could only guess at the character of the words by the movement of the music.

A short time since we were struck with sounds from the room at an unusual hour for music. We listened, and the school was apparently in full song. We could catch a few words. Apparently, the burthen of the hymn was, 'Shall meet to part no more.' And as the singers reached this 'refrain,' there was a peculiar distinctness in their utterance. Ascending towards the composing room of the office, we cast our eye out of the window on the stair way, and saw a single scholar leaning from the back window of the school room, listening to, but not joining in, the music of her mates.

She was a thin, pale girl with cleanly, plain habits. She could scarcely be more than ten years of age, and her eyes wonderfully expressive; and as the scholars reached the chorus of their song, we thought her upturned eye denoted a peculiar depth of thought, its black contrasted strongly with the paleness of her cheek, and its activity seemed scarcely in harmony with her frail bony form.—When the little band had concluded their anthem by a double repeat of the words, 'We meet to part no more,' one of them came to the window, and calling the child by her name, intimated that she was needed at the other end of the room,—'Elizabeth——,' (that was the name used) turned away with a severe coughing spell, and we prosecuted our errand upwards. The next morning we missed our musical neighbors. There was no hum of studies, no loud utterance of lessons by classes, no uplifting of voices, that took with them our heart; all was still, all was quiet. And the song which we had listened to with so much delight, was the little one's valedictory for the season. The holidays had commenced, so pleasant to *them*, so necessary to their faithful teachers, and we felt a loss—felt that a part of the incitement to devotion, if not to composition, had ceased. We felt for a moment as if we had parted from those whom we should not meet again—and it may be so. Their little throats may swell with the sound of thanksgiving and devotion in their wonted place, while the ear was delighted at their performance shall be closed and dull. The event is one in the order of nature. The old die, and the young come up to fill their place.

It was only on Monday afternoon, that, driving down towards the Neck, we met a funeral. It was of little ceremony—a small cortege, and no carriages. They were conveying to the grave a child, and judging from the number of young females, the deceased was a girl. The procession turned into a burying ground, and as the occasion might be made one of profit to our little ones, we stopped the carriage, and followed the train to the resting place, designated by a heap of fresh earth.

When the company had gathered into a circle around the coffin, we placed our charge upon a newly sodded hillock, and leaning for rest over a head stone we awaited the simple ceremonies. When the narrow coffin had been lowered into the grave, the attending clergyman (such we suppose the speaker to have been) addressed the audience with simple eloquence, upon the mutability of human affairs, and the uncertainty of that life so precious in our eyes. And he closed by a solemn appeal to the little ones, to lay these things to heart, that they might number their uncertain days, and apply their hearts to wisdom; that they should cherish grief at the loss of a friend, that it may wean them away from earthly affection; for it was the order of a just Providence, that 'lover and friend should be put from us, and acquaintance into darkness.'

He paused—and the circle of little ones, that stood on the edge of the grave, broke forth into a hymn. It sounded sweetly amid the evidence of mortality around us, and new as the whole scenery was to us, there was something not unfamiliar in the harmony. The delicate tones of the young voices lost their wiry sound by multiplication and union, and the song seemed to ascend upwards from the open grave. They ceased for a moment, and then, with united voices, strengthened as if by newness of hope, they closed the service and the hymn with the emphatic assertion of the chorus, that they and their little friend below would soon

'Meet to part no more.'

And so, we suppose, for we could not learn the name, Death, who had set his mark upon Elizabeth——, had gathered her to his garner. And a place is vacant in the author's heart and one voice has ceased from the school choir, and been added to that company, 'who meet to part no more.'

THEOLOGICAL BOOKS.

THE following books are offered at the Christian Register office, at the prices named against them.

Beard's Family Sermons and Prayers,	75
Chalmer's Writings, 5 vols,	4,00
Evans' (Thomas) Exposition,	75
Lowth's Travel, London edition, 2 vols,	3,00
Bishop Seabury's Sermons, 2 vols,	1,50
Yates's Vindication,	1,25
Wardlaw's Reply,	1,25
Wesley's Works, 10 vols, 8vo,	10,00

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St, Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

RECENT PUBLICATIONS—Poetical Remains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

Women of England, by Mrs Ellis, 12 1-2 cts.

Daughters of England, by Mrs Ellis, 12 1-2 cts.

Wives of England, by Mrs Ellis, 25 cts.

Family Secrets, a series of Temperance Tales, by Mrs Ellis, author of the Wives of England, etc. etc. 25 cts. a volume.

Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.

The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

EYRE'S NARRATIVE, &c.—The Military Operations at Cabul, which ended in the destruction of the British Army, Jan. 1842, with a journal of imprisonment in Affghanistan, by Lieut. Vincent Eyre, from the 4th London edition—complete for 25 cents.

Also, this day received, Mrs. Washington Potts and Mr Smith, Tales by Miss Leslie—price 25 cts; Encyclopædia of Geography, No. 6; Homeward Bound, by Cooper, 50 cts; Erving's Rocky Mountains, No. 4, completing the whole work for $1; Harry Lorrequer, complete for 50 cts. For sale at TICKNOR'S, corner of Washington and School sts. m13

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. a22

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, Surgeon Dentist, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of Dr. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and especial attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston. Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE.
April 1. 3m GEORGE N. NICHOLS.

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made. HENRY F. EDES.
Boston, April 1, 1843. 4t

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
f25 3m ABEL SPAULDING.

MISSES SHOES—A beautiful assortment of Misses Gaiter, Kid Low Lace, Black, Bronze, Light Village Lace, Leather Lace, Goat Skin Village Lace, &c—just finished, and for sale low at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 3wis m6

INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.
WM. A. WHITWELL.
Wilton, N. H., April 22d, 1843.

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D., with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annetations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

Just received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m13

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.
DANIEL KIMBALL.
East Needham, April 29, 1843. 4t

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "Currier & Gilbert, 393," "T. Gilbert," and "T. Gilbert & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. Gilbert is still actively and constantly engaged in superintending the business, assisted by his partner, Henry Safford, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained in any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase